

ADAM IN
HIS
INNOCENCIE.

4371.a.21

BY

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Esquire.



LONDON, 1638.

Printed by Robert Young, for
George Latham, at the signe of
the Bishops head in Pauls Church
yard. 1638.

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ADAM IN HIS INNOCENCIE



Have heretofore engaged my selfe to shew, how, those places that in themselves are most delightfull, may by our good improvement become most profitable; Which I intended of the pleasures of a Garden: the best fruit whereof will be, to carry up our thoughts into heaven. And this being the time wherein I see every thing put forth, I am admonished

A 2 nished

Medit. on

42. Psal.

Ver. 6.

nished to doe likewise, and thereby to discharge my promise.

It may be thought a strange enterprize and unadvised choice, to undertake this new discovery; and to attempt a reformation in that, which hath been the instrument of two vices, vaine Ostentation, and dull Stupidity: wherein many doe offend, as by intemperate eating of the fruit, to the prejudice of the health of their body; so likewise by excessive delight in affected rarities, and fond curiosities, to the depravation of their mind: whereas if they were endued with divine wisdom, and could restraine their extravagant desires within the proper li-

Instrumentum duorum
vitiotum, vanitatis &
torporis,
desidiæ se-
pulchrum.
Lsp.

mits

mits of reason and moderation, they might gather singular contentment in the use thereof. It was the employment of *Adam* in the estate of innocency, to dresse and keep the garden of Eden; which (in respect of the fertility of the place) needed no husbandry; but that he might be a law to his posterity. The knowledge of trees and herbes did well beseem *Solomon* himselfe, who was the wisest of men. Having named him, it will be superfluous to rehearse other Kings & Potentates, who have seriously addicted themselves to this worke.

Abraham would not plant a grove, but hee would call upon the Name of the everlasting God; then much

Cyrus, Attalus, Massanius, Cato, &c.

Gen. 21. 33.

Cant. 2. 3.

*Deut. 20.
20.*

*Levit. 19.
23.*

more ought we in planting an orchard (the apple tree so farre excelling the trees of the wood) to worship the Lord. It pleased the Almighty to forbid his people to eate of the trees that they should plant in the first three yeeres; in which time the fruit was to be counted as uncircumcised: but in the fourth yeere all the fruit should be holy to praise the Lord withall. During the time of their abstinence they might consider, that by reason of the sin of man, who had corrupted his way, and filled the earth with violence and contagion, this good creature of God was not so pure unto them, but that it had need to be sanctified by the word
of

of God and by praier: and
 ever after, the first of the
 ripe fruits were to be offe-
 red unto the Lord without
 delay. Yea, the very Hea-
 thens, when their fruit
 came to maturity, dared not
 so much as taste of it, untill
 they had consecrated some
 part thereof unto their
 gods. Should wee accom-
 plish this worke of plantati-
 on without seeking for a
 blessing, it were just with
 God to blast our endea-
 vours with barrennesse, that
 the trees of the Land should
 not yeeld their fruits; or
 though they doe, that wee
 should not gather them; or
 though we doe, that we
 should not eate of them.
 The story is not unknowne
 of him, who gave occasion

Exod. 22.

29.

Nec ante
 gustare
 quam diis
 consecra-
 sent. Tur-
 neb.

Ante
 gustare
 quam diis
 consecra-
 sent. Tur-
 neb.
 Ancestris
 Nati Com.
 Mythol.

Senex in
Perotto.

to that Proverbe, Many things fall between the cup and the lip: Or lastly, though we did brutishly devoure them, without looking up to the giver, God may punish our usurpation, as hee did the excesses of Noah: they may be in the mouth as honey for sweetnesse, but bitternesse in the end. To avoid these punishments, and to obtaine Gods blessing upon us in all that we set our hands unto, let us labour to make an holy use of the creatures; and to be heavenly minded in all our actions.

Hortosque
contra invi-
dientium ef-
fascination-
es dicari
videmus.
Plin. Sec.

It was anciently thought, that gardens had a speciall immunity against the charmes and machinations of the malignant: If wee could

could exalt our selves in these high contemplations, that infernall Serpent should never fold himselfe about us. It is reported of *Cesar*, that he selected a garden remote from the city, being on the other side of the river, that he might free himselfe from petitioners and attendants: It will be our greatest wisdom in these places to retire into our selves, laying aside those waighty cares and troubles, whereby we are pressed downe, lifting up our hearts unto the Lord; looking unto Christ, and he also will looke upon us in mercy, and behold us under the tree, as he did *Nathaniel*. And as *Amos*, being a gatherer of Sycamore fruit, was taken

Ut affectato-
rem à se ab-
legaret. Tur-
neb.

John 1.48.

A 5 to

to be made a Prophet of the Lord, unto whom he revealed his secret; so we shall come to be more perfectly instructed in the good pleasure of God.

Rom. I. 20.

The invisible things of God, that is, his eternall power and Godhead, are seen by the creation of the world, being considered in his workes. Mans speciall vocation was the study of the creatures, wherein hee might discerne the wisdom of the Creatour. There is plentiful variety of good meditations obvious to every beleever, and able to satisfie the understanding with endlesse contentment. The great volume of nature, the book of the creatures is laid open before

before us; and in every
 leaf, and page, and line of
 it, God hath imprinted such
 evident characters of his di-
 vine properties, such lively
 representations of his glo-
 ry, that we may read and
 read his excellency there-
 in. *All thy workes shall praise
 thee, O Lord, and thy Saints
 shall blesse thee: they shall
 speake of the glory of thy
 Kingdome, and talke of thy
 power.* Thus every good
 Christian, being a tree of
 righteousness of the Lords
 planting, is full of sap, re-
 plenished with the influence
 of that gracious Spirit, and
 filled with prudence, duely
 to ponder the infinite maje-
 stie, and incomprehensible
 greatnesse of God, by those
 visible expreffions, which
 are

Disce
 I
 126 & 127
 128

Psal. 145. 10.

Hum
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Dulcedine
Loti lique-
rat & patri-
am. *Aleiar.*

Humi ali-
quo casu de-
prehensi, A-
podes nullo
negotio ca-
piuntur.
*Scal. in A-
rist.*

are continually presented
unto him: The ungodly are
not so; but, as if they had
eaten of the fruit of the
Lote-tree (which made
them that ate of it to for-
get their native country)
they remember not whose
offspring they are, they be
unmindfull of the celestiall
Jerusalem, which is the mo-
ther of us all, and doe as
much neglect to seek that
heavenly Canaan, as *Abra-
ham* did to returne to Haran
from whence he came.
These may fitly be compa-
red unto that bird, which if
by any casualty it happened
to be upon the ground, it
was readily taken, as not be-
ing able to raise it selfe: In
like manner they are readily
overwhelmed by the snare

off

of the fowler, while they
 subject themselves to the
 love of the world, and the
 things of the world. And
 as *Brutus*, by direction of
 the Oracle, did cast himself
 downe, and kisse the earth,
 that he might come to go-
 verne; so they regard not
 before whom they doe fall
 downe and worship, that
 wealth and power may be
 given unto them. It is rela-
 ted of a covetous wretch,
 that he most corruptly per-
 verted that place in the
 Psalm, where it is said,
The earth hath bee given to
the children of men, as a for-
 cible allegation for his gree-
 dy pursuit after worldly
 commodities; whereas if
 we did mightily weigh it, we
 might be excited to blesse
 the

Velut si
 prolapsus
 cecidisset,
 terram oscu-
 lo contigit.
Liv. Ant.
Mist. Var.
Leff.

Psal. 115. 16.

Act 22.3.

unto the high priest

and said unto him

My brethren

and fathers

and

the Lord for his bounty, in
filling the earth with his
goodnesse, and giving it to
the sonnes of men, who are
educated at Gods foot-
stoole (as *Paul* at the feet of
Gamaliel) where we have
many good things, many
vertuous instructions com-
mitted unto us, which we
by the help of the holy
Ghost ought to keep for
our future comfort. And
now speaking of the earth, I
am come to the foundation
upon which I must erect
my future discourse; desi-
ring to have the soile well
prepared, that so there may
arise the more fruit and be-
nefit by this ensuing Trea-
sure.

First then (that I may
proceed the more metho-
dically,

dically, being to extract mine observations out of a place of order, and not out of an intricate wilderness of confused wandring,) in the beginning of our egress and stepping forth, that there may be an enlargement of the mind as well as of the body; even in that motion and exercise of the body manifold good thoughts may accompany us: and as we walke out for our refreshing, so our heart, which is as another creature ever stirring within us, may be directed unto the Lord, and may draw nigh unto him, through faith in Christ, who is the only way that leads unto the Father; We have great cause to praise the Lord, who hath
given

Palpirat, &
quali alte-
rum movetur
animal. *Plin.*
Ser.

Hos. 11. 3.

2 Sam. 4. 4.

2 Chron. 16.
12.

Acts 3. 8.

Psal. 105. 18.

given us strength and libertie thus to walke: He did, as hee speaketh of *Ephraim*, teach us to goe, taking us by the armes, and guiding us in our unstable yeeres, preserving us from the fall, and lamenesse of *Mephibosheth*. He hath kept us ever since from any exceeding great disease in our feet, as *Asha* had: we doe not rightly consider Gods love herein. If we had been smitten, and after received strength, wee would enter into the Temple, leaping and praising God, as the man did, who was lame from the wombe, and raised by *Peter*. Hee hath delivered us from the restraint which *Joseph* endured, whose feet were hurt with fetters: yea, he

he hath given us a pleasant path to walke in, having bestowed many blessings and comforts upon us: whereas others, as well deserving, have their waies beset with briers, doe meet with many crosses and encumbrances. He hath sent us the light to walke in, that we may discern whither we goe; having rightly informed our judgements, that we might eschew errors, and walke before him in truth with all our heart: whereas others are in darknesse, and have many stumbling-blockes in their way; their evill troubled conscience being possessed with many impertinent scruples, insomuch that they walke like them that were to be tried by Fire-ordeal, who

Vestiges.

Pfal 104. 23.

Pfal 23. 4.

1 Kin. 2. 2.

Josh. 23. 14.

who being blind-folded,
did passe over many glow-
ing hot irons; they feare e-
very step they set to fall in-
to some inevitable danger.
Now in our going out, and
returning back, there seem-
eth to be some resemblance
with the life of man, who
goeth forth unto his worke,
and to his labour untill the
evening. He entreth into the
world in his child-hood,
where he meets with much
commotion and agitation:
After which he beginneth
to ebbe, and retire in his old
age: Having ascended the
hill of his full strength, he
then descends and walkes
through the valley of the
shadow of death, which is
the way of all the earth, as
Joshuah call'd it, who be-
fore

fore conducted the people
into the Land of the living,
who then shewed them the
way to their rest, where
they should sleep in the
dust. Man is alwaies going
to his long home; as well in
the sweet walkes of recrea-
tion, as in the tedious jour-
nies of important necessity;
as well in the smooth allies
of joyfull contentment, as
in the deep and difficult
road of vexation and sor-
row. In our walkes our fa-
ces are not alwaies towards
the rising, but sometimes
we looke towards the de-
clining Sunne; and thereby
we may be put in mind to
set our faces, as though we
would goe to Jerusalem,
& to prepare for that time,
when we shall lye downe in
darknesse;

Luke 9. 53.

Psal 104. 23.

Psal 23. 4.

1 Kin. 2. 2.

Josh. 23. 14.

who being blind-folded, did passe over many glowing hot irons; they feare every step they set to fall into some inevitable danger. Now in our going out, and returning back, there seemeth to be some resemblance with the life of man, who *goeth forth unto his worke, and to his labour untill the evening.* He entreth into the world in his child-hood, where he meets with much commotion and agitation: After which he beginneth to ebbe, and retire in his old age: Having ascended the hill of his full strength, he then descends and walkes through the valley of the shadow of death; which is the way of all the earth, as *Joshuah* call'd it, who be-
fore

fore conducted the people into the Land of the living, who then shewed them the way to their rest, where they should sleep in the dust. Man is alwaies going to his long home; as well in the sweet walkes of recreation, as in the tedious journeys of important necessity; as well in the smooth allies of joyfull contentment, as in the deep and difficult road of vexation and sorrow. In our walkes our faces are not alwaies towards the rising, but sometimes we looke towards the declining Sunne; and thereby we may be put in mind to set our faces, as though we would goe to Jerusalem, & to prepare for that time, when we shall lye downe in darknesse;

Luke 9. 53.

darknesse ; which that we may doe, we ought seriously to consider, whether it be a good and a straight way that we walke in, or not. No man will take many turns in an uncouth path that is inconvenient for his passage, being overgrowne with weeds and bushes, or offensive to his senses, by reason of evill favours, and hatefull objects : And yet how many be there that go on, yea that run head-long in the dangerous waies bringing them to destruction : The drunkard staggers in the broad way that he makes to be defiled : The adulterer goeth an obscure shady way in the evening, in the twilight, that he may not be discovered : The extortioner

Prov. 7. 9.

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tortioner walketh in crooked waies: The ambitious climbeth up the rocky way, whose feet stand in slippery places: The covetous man goeth in a by-way, on the other side with the Levite, that he might avoid occasions to exercise charity. All these are impure and uncleane waies, and they that walke in them may rightly be said to goe in the Dolorous way, tending to sorrow and confusion, while they violently presse forward in wickednesse. There was a Lion in the Prophets way, that slew him for his disobedience: there is roaring Lion, watching to kill and devoure all those, which runne astray in these disconsolate waies going downe

Luke 10.33.

1 King. 13.24

2 Sam. 20. 13

downe to the chambers of death. As the people stood still in the way when they came to the place where *A-masa* was slaine; so it will behooove us, when we see how many have miscarried, and perished by wandring in these waies of misery, not to proceed any further therein, but to step into that good and upright way, whereby we may be conducted into eternall life. It is a dreadfull signe of Gods displeasure, when he suffereth any man to walke on prosperously in his stubborn way and ungodly councell, as in an even alley, without any obstacles or impediments, not sending his messenger to stop him in his sinfull course. It were much

much better that the Lord should hedge up our way with thornes, and make a wall that we should not find our pathes, than to permit us to runne greedily after licentious errours: *Blessed is the man whom God leadeth in the pathes of righteousness for his names sake*: He doth alwaies heare a voice behind him, saying: *This is the way, walke in it*. Having once entered into the way of truth, we must persevere in it, alwaies going on cheerfully, without fainting or wearinesse; like the Cherubims in *Ezechiel*, which went straight forward, and returned not againe: Although in our walkes we goe first forward, and then turne againe; yet in this passage we must

Hos. 13. 6.

Psal. 23. 3.

Isa. 30. 21.

Ezech. 1. 9.

Luke 9.62.

2 Pet. 2. 21.

Gen. 5. 22.

must proceed constantly,
 without turning backe; for
 then we are, not fit for the
 Kingdome of God. Having
 begun well; who should
 hinder us from persisting in
 our obedience? It had been
 better not to have knowne
 this way, than having
 knowne it, to turne from
 the commandement delive-
 red unto us. Did *Enoch*
 walke with God three hun-
 dred sixty and five yeeres;
 and shall not we walke in
 his ordinances the short
 terme of our life, which is
 but a span long? He had a
 spacious ground to walke
 in; of a vast extent like Pa-
 radise it selfe; whereas we
 are concluded within nar-
 row bounds, and can never
 goe farre; but that we are
 called

called backe, *Returne yee children of men.* Although we cannot keep pace with him, and *Abraham*, and *David*, yet if we walke in the steps of their faith and obedience, we shall in the end finish our course with joy: In the meane time, as we are preserved from discouragement; so we must be awakened from securitie: there ought to be a continuall pressing forward in the good way; By using our legges in walking, we become the more fit and able to performe that exercise: So we, setting our selves in the right way, it pleaseth the Lord to establish our goings, and to strengthen us for the better discharge of all holy duties. We walke
B with

*Psal. 90. 3.**Gen. 24. 40.**Psal. 116. 9.**Rom. 4. 12.*

with speed and agility, when we desire to obtaine heate thereby; so there must be a cheerfull forwardnesse in Gods service, and a fervent zeale after his glory, that our hearts may be warmed by his grace, & our soules refreshed by his love.

Thus by revolving such pious thoughts in our minds, we may be preserved from evill; as the sea by its fluctuation is kept from putrefaction: but how few be there who retire into their owne hearts, when they goe forth into their walkes: and doe more desire the influence of the Spirit to come upon them, as the North wind (purging them from the infectious settlings of corruption) and

Hic motus
aquis maris
à putrefacti-
one metur,
Magis.

Cant. 4. 16.

to

to blow upon them as the South wind (watering their roots by sweet showers) that their graces as spices may flow out, than they do the gentle breath of coole aire for the refreshing of their bodies ?

It is the common practice of most men in the very beginning of their daies, to enter into an intricate Maze of endlesse wandring, walking on every side, as the Psalmist speakes, Running round in a circulation untill they waxe giddy, and fall into extreme perill : or else be as farre in the end from any true rest and solid comfort, as they were in the beginning. It was the Divels vagrant course to go to and fro in the earth, and

Impii ambulant in circuitu.
Psalm. 13. 8.

Job 1. 7.

to walke up and downe in
it: Whom doe these men
chuse for their leader,
while they subject them-
selves to these serpentine
windings; being involved
and invironed with the tur-
bulent affaires of this life,
out of which they know not
how to extricate and un-
fold themselves: and yet
they thinke their way to be
safe, while they seeke to
compasse their designs in
this turning Labyrinth,
when as they have never
set foot into the path of life,
but are as farre from arri-
ving at the port of blisse, as
they be from good success,
who would presse thorow
the North-west passage;
and at last (if ever) returne
backe with nought but
emptinesse

emptinesse and desolation. These men seem to be driven with the unsettled error of *Copernicus*, who thought that the earth did move, and the sunne stood still; so they are whirled about with the world, and doe compasse sea and land for gaine, or to accomplish their designs; but they stirre not in pursuit of heavenly blessings, their minds being blinded by the god of this world, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them; like the Egyptians, which rose not from their place in the three daies of thicke darknesse; so they, during the three daies of their youth, middle age,

Quod terra
moveatur, &
sol sit omnis
motus ex-
pers. *Clavi-*
us.

2 Cor. 4. 4.

Exod. 10. 23.

and old age, never rouze up themselves to seeke for the treasure in heaven, or to discover the sweet light of Gods Word; whereas they make haste to obtaine the fading benefits of this transitory life with such violent forwardnesse, that the swift pace of *Asahel* or *Jehu* doth not exceed their furious speed : Having spent their breath, and tired themselves in following this shadow that flies away from them, it were their onely happinesse to consider their erroneous waies : And as *Alexander* did cut that knot he was not able to untie; so if they can find no place where they may goe forth, then to breake the circle, and free themselves from
that

that restless succession of worldly cares, in which they were before entangled; and having escaped those tumults and vexations, whereby they formerly wasted their vigour, and consumed their best strength, now to repose themselves under the shadow of the Almighty, as in an harbour of rest and refreshing, where they may cast off those tedious molestations which formerly oppressed them: and being exempted from the throng of the multitude, may commune with their own heart, and so come to discern that sore travell, wherewith all they are exercised under the Sunne, who spend their vain life as a shadow, and their

B 4 daies

Homines tibi molesti
Hic apud te
eris; Occupatio
exhausta hic
replevere.
Lepf.

Psalm 91.1.

Psalm 4.4.

and old age, never rouse up themselves to seeke for the treasure in heaven, or to discover the sweet light of Gods Word; whereas they make haste to obtaine the fading benefits of this transitory life with such violent forwardnesse, that the swift pace of *Asabel* or *Jehu* doth not exceed their furious speed : Having spent their breath, and tired themselves in following this shadow that flies away from them, it were their onely happinesse to consider their erroneous waies : And as *Alexander* did cut that knot he was not able to untie ; so if they can find no place where they may goe forth, then to breake the circle, and free themselves from
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B 4 daies

Homines tibi molesti
Hic apud te eris; Occupatio ex-
hausta; hic replevere.
Lips.

Psal. 91. 1.

Psal. 4. 4.

Judg. 9. 15.

2 Chron. 33.

Jonah 4. 7.

Mar. 11. 20.

Luke 12. 20.

daies in sorrow and griefe
while they seeke after lea-
sing, and trust unto the sha-
dow of *Jothams* bramble,
that will rend and teare
them ; or of *Manasses*
thornes, that will deceive
them ; or of *Jonas* gourd,
that will soon forsake them,
placing their confidence in
the instable benefits of this
life, which before the mor-
ning may be dried up from
the roots, like the barren
figge-tree: *Thou foole, this
night thy soule shall be requi-
red of thee ; then whose shall
those things be that thou hast
provided?* Such as relye up-
on these outward helpes, for
the fruition of good, and
protection from evill, de-
clare plainly from what
stocke they are come, viz.
that

that they be the off-spring of *Adam*, the common root of mankind, who, after his rebellion against Gods word, did thinke to hide himselfe from the presence of the Lord among the trees of the garden; whose example might occasion the Jewes to report, that *Cain* his sonne, after he had finned, and had drunke the dregges of the cup of trembling, did lurke in secret places among the trees and bushes, and so was killed like a beast by the hand of *Lamech*. But could *Adam* thinke by the great knowledge hee had lately acquired, to hide himselfe in that thicke covert from Gods all-seeing eye? Or how dare he approach so nigh unto the trees, when

Levit. 26. 35.

the sound of a shaken leafe might chase him, and make him flee, as fleeing from a sword, even from that flaming sword, which afterward was placed to keep him out of Paradise? Did he resolve with *Jacob* to go downe into his grave? and having deserved that the terrible sentence of judgement should be speedily executed upon him, hee would in that obscure shade compose himselfe for his death and buriall? but hee might not be freed so soon from his horreur; death then fled from him, as hee from God, though at last it turn'd againe like *Abner*, and smote him to the ground. Could he imagine in that secret place to be co-

2 Sam. 2. 23.

vered

vered from the Divine ven-
 geance : as if God that
 planted the garden should
 not know the most private
 and utmost parts thereof :
 Surely, hee made lyes his
 refuge, and under falshood
 hee hid himselfe. Though
 some trees may defend
 from the scorching heate of
 the Sunne, Gods eyes are
 brighter than the Sunne, and
 darknesse hideth not from
 him, but the night shineth as
 the day ; the darknesse and
 the light are both alike to
 him. The Lord, who plan-
 ted the eare and formed the
 eye, heard that sweet coun-
 sell which he and *Eve* did
 take in this their desolate
 misery, and saw their na-
 kednesse, whereof they
 themselves were sensible :
 and

Iſa. 28. 15.

Stat pervia
 nullis foli-
 bus. *Statius.*
 Nulli pene-
 trabilis astro
 Lucus erat.
Ovid.

and yet such was their brutish stupidity (when they lost their understanding, and became as the beast that perisheth) that they thought to cover that from God, which was so openly discovered unto themselves. They saw the tree was to be desired to make one wise ; but they found not such operation therein: O ye fools, when wil ye be wise? The wisdom they gained thereby descended not from above, but was earthy, sensuall, divellish: They saw it was pleasant to the eye; but why would they looke upon that, which was not lawfull for them to eate? and what fruit had they in that, whereof they are now ashamed? They saw it was
good

good for food, when as the deadliest poyson in the serpent had not been so hurtfull. There is mention of one *Gravelius*, who gathering some fruit for his children to eat, by a fall did kill himselfe; but our parents eating this fruit, by their fall did not only break and dissolve themselves, but did grind their posterity to powder: for dust we are, and unto dust we shall returne. When they were in the midst of the garden, as taking surest possession, being farre remote from the border and bounds, in greatest security, not observing where their enemy might enter to deprive them of their happineffe, then were they nighest unto ejection
'and

Qbit improviso lapsus ex arbore, cum filiolis pyrum vellet decerpere.
Grassius in Psalms.

Gen. 3. 19.

and exile, being ready to be cast out of their native soile, into a cursed land made barren for the wickednesse of them that were to dwell therein; where they did, & we their children throughout all generations ever shall continue strangers and pilgrims, having no abiding city. In the beginning God tooke the man, and put him into the garden of Eden, having made him in his owne image and likenesse, full of majesty and beauty, not needing any garments, which though they had exceeded the royaltie of *Solomon*, yet might not be compared with that illustrious splendour & dignity which shined in *Adam*: But after he had devested himselfe of this

this excellency, and stript
himselfe naked and bare,
like a dry tree, or a withered
branch, when all things
which were dainty and
goodly were departed from
him, then his glory was tur-
ned into corruption, and
his comeliest parts had a-
bundant uncomeliness. The
branches of the trees were
an excellent bower to shel-
ter him; and a few figge
leaves, or the skins of beasts
were the best garments to
clothe him. Thus this good-
ly tree, whose height rea-
ched unto heaven (like that
in the vision) who would
have been as God, knowing
good and evill, was hewne
downe, and must have been
cast into the fire to have
burned evermore, like Mo-

Dan. 4. 11.

ses

Luke 1. 78.

Non sicut alia sunt germina, quæ à terra germinant. *Beza.*
Nazaret ab Hebræorum voce, quam alii furculum, alii florem interpretantur. *Causabon.*

ses bush, and never to have consumed; but Christ our Redeemer, the root and offspring of *David*, did interpose between him and Gods anger: The Branch from on high hath visited us; This Nazarene was planted here upon earth; Hee humbled himselfe, and was found in the likenesse of man, being a Tree of life in raising the dead, continually yeelding fruit better than gold, yea than fine gold, alwaies doing good, and filling the hungry with good things: Whose leaves were for the healing of the Nations; who did communicate his vertue to them that came under his shadow, seeking for help, curing the diseases of the body, and the

the infirmities of the soule :
 Yet this fruitfull bough
 (prefigured by *Joseph*) was
 sorely grieved, and shot at
 by the archers ; hee was
 wounded and pierced in
 many parts and members of
 his body, and the bloud
 came forth at the breaches
 that they made in this Vine:
 He was bereft of the dry
 leaves, of humane com-
 forts ; of the green leaves,
 his Disciples which forsook
 him ; and of the fruit of di-
 vine consolation. The tree
 was hewne downe, the
 branches cut off, the leaves
 shaken off, and the fruit scat-
 tered : If this was done to
 the green tree, what should
 have been done to the dry ?
 If Christ our Surety were
 thus afflicted, we who were
 the

Sub hoc ty-
 po depicta
 est nobis
 imago Chri-
 sti. *Calvin.*

Lam. 1. 13.
Vindemiavit
me. The Bi-
shop of Wint.
Passion Ser-
mon.

*Job. 14. 7.**Mat. 4. 27.*

the objects of hatred, and subjects of wrath, must have been pluckt up and destroyed for ever, without Gods mercy towards us herein : But there is hope of a tree, if it be cut downe, that it will sprout againe, and that the tender branch thereof will not cease ; Christ ascends from the lower parts of the earth : He doth arise in the garden, God not suffering his Holy One to see corruption. As the seed cast into the ground doth spring and grow up, the husbandman knowes not how ; so though it be beyond the hope, besides the beliefe, above the apprehension of the Apostles, Christ being dead is againe quickened, and become a beautifull
and

and glorious branch, a refuge from the storme, a shadow from the heat, protecting us from his Fathers wrath, when by our provocations it begins to be kindled against us: From him we receive this blessed fruit, that in peace and tranquillity we can sit every man under his vine, and under his figge-tree, that in abundant plenty we can eat every one of his vine, and every one of his figge-tree; that in perfect charity we can call every man his neighbour under his vine, and under his figge-tree: whose love doth not determine in the outward benefits of this life; for then our shadow would be turned into darknesse: but he gives

us

Quam multos æstulaborantes, ramorum opacitas texit?
Senec.

Micah 4.4.

Zech. 3.10.

Isa. 35.16.

Tempora
refrigerii.
Act 3. 19.

us the gracious promises of a better life, when the times of Refreshing shall come from the presence of the Lord, that, the Sun shall not any more light on us, nor any heat: These are the blessings we should chiefly seek after, which will never leave us, nor forsake us; as for the delights and pleasures of this life, they are like a fleeting shadow, of no continuance: If God blowes upon them, they doe wither and fade like a leafe. In the calme and bright dayes of Summer, wee receive some contentment by using our arbores; but when the storme ariseth, or the Winter approacheth, or the day groweth to an end, we then returne into our houses. In
the

the time of health and strength, wee are ready to say, I shall never be moved, and doe place too much confidence in the profits and comforts of the world; but when God shall send some pining sicknesse, that shall shake us like a mighty tempest; when the winter of old age causeth our desire to faile, and the yeeres are come in which we have no pleasure; when the night doth overtake us, and we goe to the gates of the grave, even to the land of darknesse, and of the shadow of death; we shall then be removed like a shepherds tent, our earthly house of this tabernacle shall be dissolved, and we shall arrive at our long home

2 Sam. 19. 37

Job 17. 14.

Psal. 120.
Indefinenter
vagare, &
errare co-
gor. *Jun.*

Job 27. 18.

home (as *Barzillai* was buried in the grave of his parents) where we may say to corruption, *Thou art my father ; and to the worme, Thou art my mother, and my sister.* Oh that we were wise, that we understood this, that we would consider our latter end ; and not set our hearts upon these transitory trifles that deceive us when wee have greatest need of them: Thinke upon the renowned Patriarkes and obedient Rechabites (blessed of the Lord) who dwelt in tents ; it was but the plucking up of a pin, and they were gone. Though thou livest in an house of Cedar, it is but as the tents of Kedar, or a booth that the keeper maketh, as *Job* speakes, or a lodge

lodge in a garden, often removed, or of short continuance: God can sweep away thy web with the besom of destruction; or cut thee off, and make thee goe to the generation of thy fathers, where thou shalt never see light.

We will not abide any longer in this our arbour, the use whereof doth so expire.

Now, because a plantation is vaine, unlesse it be environed with a sufficient defence against the beast of the field that destroies the trees, as the little foxes spoile the vines; and against the beast of Ephesus, brutish and unreasonable men, who will not be content to eate their fill at their pleasure

Cant. 2. 15.

*Dent. 23. 24.**Mat. 21. 33.**Iſa. 5. 2.**Iſa. 27. 3.*

sure (as God did permit in our neighbours vineyard) but will put into their vessels, robbing the owner of the fruit of his labour: we will therefore in the next place walke about our garden, and goe round about it, marking well her walls, and considering the strength of her inclosure, by meanes whereof it is preserved from ruine and desolation. In the Parables, when God plants a vineyard, he provides for the safety thereof, either hedging it round about, or making a wall about it; thereby declaring his providence and care in the preservation of his Church and Chosen: Left any hurt his vineyard, hee will keep it night and day:

As

As the mountaines are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever: Thus hee made an hedge about Job, and about his house, and about all that he had: thus he doth compasse us about with his loving kindnesse, and keeps us from the aduersaries of soule and body. We have a vigilant enemy, ever ready to assault us: he walkes about, as *Peter* speakes, and would take any advantage to make a breach, and enter, as he did into *Judas*: And having once climbed up, and got possession, like a thiefe he would steale, and kill, and destroy; robbing us of the fruit of righteousness, and depriving us of

Psal. 125. 2.

Job 1. 10.

1 Pet. 5. 8.

Cant. 4. 12.

Caprificus,
 ficus, hede-
 ra, & alia
 virgulta.
Causabon.

all heavenly comforts, making us to become a reproach, a waste, and a curse. Now it is by the favour and goodnesse of God that we are protected, as a garden inclosed, a spring shut up, a fountaine sealed: The Angel of the Lord encampeth round about them that feare him, and delivereth them; wherefore let us feare to offend against the Lord: for in so doing we lay our selves open to the rage and cruelty of all our enemies. There are divers kinds of plants that will get rooting in the joynts of walls and buildings, and there increasing, will breake them asunder, and overthrow them: Such are our finnes, if we suffer them to grow up, and doe

doe cherish them, they will batter downe the wall, and expose us to confusion. Ever remember that there is no strength nor fortification that can secure us against the judgements of God, when wee transgresse his lawes : If hee gives power unto man to leap over a wall, then he himselfe is most able to surprize us wheresoever wee bee. Though our foundation abideth sure, the God of hosts can muster up his armies, the locusts, the palmer-worme, the caterpillar, the canker-worm, the frost, blasting, and the like, to eate the fruit of the trees, and consume the increase of our labour. No mighty man can be delivered by much

C 2 strength:

Psal. 18. 39.

Exod. 10. 15.

Amos 4. 9.

Jos. 1. 4. 7.

strength: God can take him away as with a whirlwind both living and in his wrath. As we are to be sensible of Gods love towards our selves in particular; so likewise we ought evermore to be thankfull for his wonderfull mercy and unspeakable goodnesse towards this his Church, which he hath hitherto so graciously preserved. There is a City that is described to be compassed about with fire, in regard of the quarries of flint adjoyning thereunto: But I am sure the Lord hath been unto us a wall of fire round about; and not of fire only, but as the waters were a wall unto the Israelites on the right hand, and on the left; so he hath surrounded

us

Silicium lapidicinæ,
unde cin-
ctum igne
Madritum.
Mercator.

Zech. 2. 5.

Exod. 14. 22.

us with his favourable protection on every side; whose providence and love towards us have been a surer defence than a wall of brass could have been: When our cruell enemies beset us round, and thought to have laid waste defenced Cities into ruinous heapes; God knew their rage against us, and their tumult came up into his eares; he put a hook into the nose of that great Leviathan, and a bridle into his lips, driving him whither he pleas'd, and turn'd him backe, though not by the same way by which he came: Since that, there arose a generation, who were the Serpents in this our Paradise, full of all subtilty and all mischief; such

*Winter in
Bisshop Carl-
tons Re-
membrance.*

as attempted to beat through a stone wall, to overthrow the foundation, to strike at the root (as one of them spake) to overturne and dissipate the Royall state, and chiefe supportation of the Land : but God turned their counsell into foolishnesse; they who were folden together as thornes, and strengthened themselves in their wickednesse, are devoured as stubble fully dry : The Lord did pluck them out of their dwelling place, and root them out of the land of the living; Now praised be the Name of the Lord for these former deliverances, and blessed be the Lord for the benefits and comforts, which at this present wee doe enjoy, that
peace

peace and prosperity that are within the walls and palaces of this our Sion, and above all, that our Land doth flow with the sincere milke of the Word, and we have the righteous judgements of God, which are sweeter than honey and the honey-combe ; without which, though our Vines did bring forth clusters, like them at Eschol, though we had abundance of all outward helps, yet we were most miserable. In former times there have been manifold rebellions and insurrections in the Land ; when the trees would annoint a King over them ; the subjects would depose one, and exalt another : and though England were then a gar-

Numb. 13. 23

Innocent. 4.
Hortus deli-
ciarum, &
puteus inex-
haustus.
Abbot a-
gainst Hill.

2 Kin. 3. 19.

Frustrā di-
cens folia
decuti, ramu-
sculos am-
putari; Ra-
dicem hanc,
& Hæreti-
corum spem
unicam ex-
cindendam.
Bishop God-
win.

den of deliciouſneſſe unto the Popes, as one of them boasted, and a faire flower in their garland ; yet in it ſelf it was a vally of ſlaughter, where thouſands did fall on the right hand, and ten thouſand on the left. And beſides them which were cut off in the civill wars ; as in the deſtruction of the Moabites, every faire and good tree was felled ; ſo here ſome of the moſt fruitfull and godly were hewen down as unprofitable trees, and caſt into the fire : Yea that cruell GARDINER, who then raged, could not be ſatiſfied with ſhreading off ſo many branches, but he would have laid the axe to the root, and have taken away the life of *Her*, who
was

was overshadowed by the rich mercies of the Almighty, that she might afterward excell all the Daughters in doing vertuously, and become a refuge for them in distresse : Since the beginning of whose reigne, our Kingdome hath been as a watered garden, and like a spring of waters : Our speares have been turned into pruning-hooks, and here have been the happy Islands, where all things have flourished in excellent beauty and perfection. So long as we have the dew of Heaven, we may expect the fatnesse of the earth ; while we have the Sunne, we may hope for precious fruits to be brought forth thereby ; while we have the Word

1/a. 58. 11.

Mic. 43.

Apud Gra-
cum Gram.
reperi Insu-
las Fortuna-
tas in Bri-
tannia esse,
ubi frondent
arbores, &c.
Muretus.

Quamdiu ea
viveret, li-
bertatem
pop. Rom.
incolumem
mansuram.
*Festus &
Jes. Scal.*

Luke 20.

Isa. 5.

of truth, we may hope for the blessings that do attend upon the same. But as there was a figge-tree, which was ominous to the Romanes, if it withered; so there is a Vine, that the Lord brought out of Egypt, and hath planted it amongst us, causing it to take deep root, and fill the Land: If this be laid waste, we may justly feare the anger of the Lord; if wee (being freed from the darknesse of Popery) shall become unfruitfull, we may looke for judgement and fiery indignation. Where God bestowes great cost, he requires fruit proportionably: if we be planted as against a wall, where the heat of the Sunne is more strong and united; if we have

have powerfull meanes to helpe us forward in producing good fruit, and yet continue barren, then our finnes will soon be ripened thereby, like the basket of summer fruit which *Amos* saw; and Gods vengeance will more speedily fall upon us, like the rod of an almond which *Jeremiah* saw: for he will hasten his word to performe it; he will take away the hedge, and break downe the wall, and leave us as a prey to our enemies. Now where is that good *Nehemiah*, who laboureth night and day to reparaire the breaches of the wall? Where is the man that makes up the hedge, and stands in the gap before the Lord for the land, that he may

Amos 8.2.*Jer.* I. I. I. 12.*Ezech.* 22.30

may not destroy it? Who is there, like *Israel*, that hath power as a Prince, and prevailes with God for blessings? Who is there, like *Moses*, that is mighty and potent to hinder Gods punishments from entring in amongst us? By variance & dissention we raze downe the wall, and are subject to ruine and destruction: Oh that we were strongly knit, and firmly joyned under our head corner-stone: *Behold how good, and how pleasant it is for brethren to dwell together in unitie!* Such as shall raise up the partition wall formerly demolished, and shall cause difference and opposition to grow up, may feare that curse to fall upon them, which

which is denounced against the builders of Jericho: We ought rather to be as a firm and sure wall, fixed and immoveable, standing fast in the faith, supporting and strengthening the weak, restoring such as are overtaken in a fault, in the spirit of meekness, bearing one anothers burthen, reflecting that warmth and influence we receive from above, for the benefit of them that are nigh unto us, to bring them to maturity; and not to be wavering-minded and instable in all our waies, like a bowing wall, and a tottering fence; not to be malicious against others, like that hedge which hath a serpent hidden in it; not to be fierce and violent in sharpe invectives,

Josb. 6. 26.

Gal. 6. 1, 2.

Psal. 62. 3.

Eccles. 10. 8.

*Mich. 7. 4.**Exch. 2. 6.**Mat. 4. 32*

atives, like a thorne hedge piercing them through with many sorrowes, which come nigh unto us. Wicked men are often compared to briers and thornes, increasing and multiplying upon the face of the earth, boasting that they can doe mischief.

Since at first cumbered the earth with thornes: If *Adam* had abode in his integrity, the ground should have been freed from this burthen, & all things should have been common, as they were in the beginning of the Gospel; neither should any man have said, that ought of the things that he possessed had been his own. But now the blessing is turn'd into a curse; Yet even in

in Gods righteous judgement there is a manifestation of his providence: For since by eating the forbidden fruit we are corrupted, and that evill root of covetousnesse lies covered in the heart (like *Achans* wedge buried in the earth) and we are so farre from that happy communion and overflowing bounty, whereby others might partake with us of those things unto which we have most proper right, that we rather (with *Fabius*) thinke it derogates from us, if we plant the tree, and another eate the fruit; Supposing it belongs to private and obscure men, to maintaine their owne bounds; but to them of dignity, to encroach upon the territory
and

Iosb. 7. 21.

Quam arbo-
rem conse-
ruisset, sub
ea legere
alium fru-
ctum indig-
num esse.
Livi.

Et sua reti-
nere privata
domus, de
alienis cer-
tare egregi-
am laudem
esse. *Tacit.*

Neque quis-
quam Ger-
manorum
propriis fi-
nes habet, ne
potentiores
humiliores
possessioni-
bus expel-
lant. *Cæsar.*
Ne familiæ
rixentur
cum vicinis,
ac limites
ex litibus
judicem
querant.
Varro.

and jurisdiction of other men. Now it pleased the Lord, in the beginning of the disease to ordaine a remedy; and when mens desires were so enlarged, that they could not looke upon that which was another mans, as if it had been their owne; but were ready to transgresse by injurious intrusion, Then, to prevent discord and enmity, and to set limits to our greedy appetite, he did cause these thornes to spring up, which in succeeding times might be most usefull and commodious, as well to withstand the insatiate avarice of them, who would devoure that which pertaines unto their neighbour; as also for the quiet fruition of the
portion.

portion which is justly due unto us: that as the Torteise is safe, while it keeps within the shell, but such parts of it as are put forth become subject to harme and danger; so we be culpable by exceeding the lot that is faine to us, but are free and secure containing within our proper bounds. Where-soever then that we see these thornes, whether in the confines, or adjoyning to the walkes and other divisions of this our plantation, we may be put in mind of Gods curse that did produce them.

And not only by viewing the thornes, but likewise by observing the barrenesse of the earth, wherein we are to fixe our trees,

Testudinem
ubi collecta
in suum te-
gimen est,
tutam ad
omnes ictus
video esse,
&c. *Livi.*

Exossatus
ager. *Persius.*

Nil nisi cum
spinis gra-
men habebit
ager. *Ovid.*

Deut. 32. 32.

trees, which hath lost its prime vigour and strength that God gave unto it, to bring forth the tree yeelding fruit after his kind: So that no usefull tree will prosper therein, without much culture, and labour, and cost; but of it selfe it can multiply briers and weeds, which are for the most part hurtfull and prejudiciall unto us. It was just with God, when man did withhold the most acceptable fruit of obedience from him, and did bring forth bitter clusters and grapes of gall, that the ground should likewise detain its increase from sinfull man, being cursed for his sake, who by his sinne turn'd Paradise into a desert: And now beholding the

the earth (out of which he was taken) rejected of God, whose end is to be burned, he may acknowledge it to be a fit receptacle for himselfe in his death, who for his wickednesse deserves to be rooted out of the land of the living. *Adam* in the beginning was a tree of righteousness planted in a rich and fruitfull soile ; but afterward he was transplanted into a desolate wilderness, where we his branches are shot forth ; and now what good fruit can be expected from us ? The seed doth partake of the property of that land into which it is transported: man is become vaine and unprofitable ; the earth is corrupt and filled with violence :
for

Hab. 3. 8.

Ac sæpe videas lætam nitentemque arborem, si in locum alterum transferatur, succo terræ deterioris clanguisse. *Macrobi.*

Gen. 6. 11.

Soli super-
ficies æstu-
facile sicca-
tur. Scal. in
Theop.

Plus alimen-
ti consequi-
tur ex pro-
fundo, plan-
ta firmius
hæret, &c.
Idem.

for all flesh hath corrupted his way upon the earth. *Can there any good thing come out of Nazareth?* Can any acceptable fruit arise from sinfull man? Many times we may discern the outward surface of the ground is green and flourishing (though soone parched in the heat of the yeere) but searching into the hidden part, in which the root should bee dilated and spread, both for the better establishing of the tree, and that the moisture might from thence be derived unto the uttermost boughes, & outmost branches, where meeting with the outward warmth, it might be concocted and ordered for the strengthening of the tree, and

and bringing forth pleasant fruit : I say, if we digge into that part of the land which is covered, we shall soon meet with not only a dead, but a killing earth, which cannot afford any good nutriment unto that which is placed therein : Even such is the condition of man; There may be an outward forme of godlinesse, an appearance of religion, some shew of piety ; but let them try and prove themselves, and inquire into the hidden man, and they shall find as much want of deepnesse of earth for this heavenly plant of grace, as there was for the good seed of the Word ; the stony ground resisted that, and our hearts of stone doe withstand

Mat. 13. 5.

Rom. 7.

Translatu
facta est me-
lior, quæ
noxia quon-
dam in pa-
triam. *Aleias.*
Pierius.

stand this ; Yea, the most perfect doe acknowledge that sinne dwelleth in them, and there is a law in their members, warring against the law of their mind : And as that Persian fruit was poyson in its owne soile, but being removed into another country, became safe and usefull ; so we, abiding in our estate of nature, have no good thing dwelling in our flesh ; but being changed and altered by the working of the Spirit, we may fructifie, and become profitable : yet we ought alwaies to be sensible of our corruptions remaining within us, which doe encumber our faith, being as a strange and forraine plant, not growing so readily, not thriving so speedily

speedily as our carnall lusts doe that prevaile against us, and overtop this grace with vanities; and being thus oppressed, we ought to pray unto the Lord (who is able to bring a cleane thing out of an uncleane) to break up the fallow ground of our hearts, putting his law into our inward parts, that we may beare the image of the Second man, which is heavenly, as we have borne the image of the First man, which is of the earth, earthy: And as at the last day we looke for a new earth, wherein dwelleth righteousness; so now in this life, having our part in the first Resurrection, we may be enabled to grow in godliness, and to bring forth fruit

2 Pet. 3. 13.

fruit in true holinesse ; and in the end may receive a blessing from the Lord, who hath dressed us, and gathered the stones out of us, taking away that which did oppose, and bestowing all things requisite for our furtherance in the way of life.

Thus we have walked into this our Orchard, we have refreshed our selves in our Arbour, we have observed the defence thereof, wee have discovered the nature and condition of the soile ; wee should now enter among the trees themselves : And although there be but a small portion enjoy'd by us of this Land, or brought over to us by the painfull travels and learned workes
of

of other men, in comparison of that innumerable and unspeakable variety, pleasing to the sight, and good for food, which were placed by God himselfe in that glorious plantation; yet even by these we now possesse, we may be taught to admire and adore the depth of the riches both of the wisdom and knowledge of God: *How unsearchable are his judgements, and his waies past finding out!* When one plant finds not learning and art enough to unfold it; but as there is some part of it covered in the earth from our sight, so there is some property or quality thereof reserved from our knowledge: And if we be not able rightly to discern the

Rom. 11. 33.

D

use

use of one, then who is sufficient to discourse of many? Let us in humility confesse the truth, and testifie against our selves; How can we deserve to take delight in the sweet taste of any fruit, or to receive comfort and benefit by observations collected from any tree, when as our gracious Father in the beginning gave us liberty freely to eate of every tree of the garden, yea even of the Tree of life (excepting only the tree of the knowledge of good & evill) and yet we in the height of ingratitude did rebell against his word? Some have taken paines to shew what kind of fruit it was that *Adam* ate; but wee in the state of ignorance can-

not judge of the fruit of the
 tree of Knowledge: we now
 know it not; but we feele it;
 we feele it, even the coare
 of it. still abiding in our
 hearts; and are justly
 scourged out of the garden;
 never to taste of these ex-
 cellent fruits, but to eat of
 the herbe of the field; Our
 former plenty being turned
 into penury, we are joynd
 in commons with the beast.
 Being falne from the tree to
 the herbe, from our first ha-
 bitation to this poore estate;
 we might easily have been
 suppressed and kept downe
 by the divine justice; and
 for ever have continued
 void of counsell, and with-
 out understanding; Or at
 least if we had been in some
 measure enlightened, it
 D 2 might

Gen. 3.18.

2 Kin. 6. 30.

Fugiant ut
introrsum in
fundum se
reclinent.

Varro.

Arbor pudica
appropinquante
homine ramos
constringit, Scal.
xxx.

might have been to this end; that wee should be more apprehensive of our misery, and our knowledge should have been as the opening of the Syrians eyes, when they were in the midst of Samaria, to have augmented our feare, being compassed about with so many enemies; we might then have feared to come nigh unto the tree; lest it should put us in mind of our disobedience by shunning us, and bending away, as the fruitfull Olive from the Oake; or by closing the branches, should shut it selfe up, that we who are unworthy might not taste of the fruit; or though permitted to approach, yet that the shadow thereof should be as
disastrous

disastrous unto us, as that of the Service tree is reported to be unto such as have bin furious, bringing us to our former weaknesse; or like the Gourd withering in an instant; or like the Apples of Sodome, turning to dust in the gathering; or else turning us to dust while we eat them, killing by their poyson; as many fruits have done; the danger whereof hath taught men, in the discovering of remote parts of the world, not to adventure beyond their knowledge, unlesse the birds and other creatures doe first feed upon them: But *the Lord will not awaies chide, neither will hee keep his anger for ever: hee hath not dealt with us after our sinnes, nor rewarded us*

Qui sub
Sorbo arbo-
re jacent,
rursus in ra-
biem ver-
tantur. *Fra-
castor.*

*Sir Richard
Hawkins ob-
servat.*

Psal. 103. 9.

Terra post
lapsum vi-
tiosos fru-
ctus proferre
cepit: sed
in diluvio
major facta
est mutatio.
Calvin.
Quibus an-
nis tempe-
stas uda ni-
mis fructus
insipidi. *Seal.*
in Theop.

Act. 14. 17.

Psal. 104. 15.

according to our iniquities.
For although since the fall
we are constrained to sup-
ply our scarcity by a more
frequent use of the herbe
than otherwise should have
been; and the fruit did then
degenerate from its primi-
tive perfection, and was a-
gaine more impaired, and
made much worse, the earth
being corrupted by the
flood (a fit remembrance
whereof wee may have,
when in a wet yeer our fruit
becomes unfavoury) so that
now it is like *Barzillai*, ha-
ving lost its former taste:
Yet notwithstanding God
left not himselfe without wit-
nesse, in that hee still doth us
good (farre above our de-
serts) filling our hearts with
food and gladnesse, giving us
such

such food from the trees as
cheares the heart ; which
may excite us with *David*,
to call upon the fruitfull
trees to praise the Lord, in
regard of that vertue that is
still remaining in them. The
rigour of the first sentence
was afterward so mitigated,
that the Lord by a speciall
law doth provide for the
preservation of fruit-trees :
When they besieged a Ci-
tie, they should not force an
axe against them (for the
tree of the field is mans life.)
And also hee propounds a
reward unto the industry of
that man which should
plant a vineyard, that hee
should be dispenced with,
and not goe to the warre,
untill hee hath eaten of the
fruit of his labour: whereby

D 4 - he

Deus. 20. 5.
19.

Dii me non
accipere
tantummo-
do hæc à
majoribus
voluerunt,
sed etiam
posteris pro-
dere. *Cicero.*

Luke 17. 28.

he doth encourage all men to be diligent in preparing to bequeath these helpfull benefits unto their posteritie, which they have received from their progenitors. I doe not deny but there may be much offence herein, by such as do wholly addict themselves to these present contentments; it was one of the sins of Sodome, their great security and excessive delight in planting, whose trees were all turned into fewell; wee are forewarned, that the same evill will be predominant among us in these last times: Let us take heed, lest for want of moderation therein, we become bestiall, yea worse than the beast, be changed into the trees themselves,
and

and be without sense or apprehension, as he was that planted the vineyard ; Wherefore the time being short, wee should use the world, as not abusing it; for the fashion of this world passeth away. If an Heathen, upon the sight of some trees which were at first planted by himselfe, and after became seere and decayed through age, could be admonished of his owne mortality ; then much more may we by these outward helpes be put in mind of our fraile condition here upon earth : And as the Peare-tree (which hath its name from fire) doth grow upward ; so wee in our thoughts and desires should aspire unto heavenly bles-

D 5 sings.

Gen. 9. 21.

1 Cor. 7. 31.
 Quam no-
 dosi & re-
 torridi ra-
 mi : quam
 tristes &
 squalidi
 trunci : *Se-
 nec. epist.*

Bacon Contr.
Becman de
orig.

Homo plan-
ta inverſa.

Ut illinc ne-
ſtrarum acti-
onum prin-
cipia hauri-
amus. Scal.
exer.

sings. Man is like a tree turned upside downe; not because hee brings forth bad fruit in stead of good (though that bee true in most) but as the mouth of the tree is in the earth, and from thence drawes its vegetation; so our root is above, and from heaven we should derive our power, and the rule of all our actions. Christ himselfe is our root, and from him wee should extract grace and strength, that we may bring forth good fruit. Is there such a fulnesse of power in him, and doe we continue as withered branches, without any sap or nourishment? Is there such perfection in him, and doe we still abide in this estate of

corrup-

corruption? *Adam* was banished out of Eden, and we shall never be admitted to come nigh unto the tree of life here upon earth, to find any permanent joy; any settled assurance of contentment here in this world. If we seeke for any constant felicity here, our labour will be in vaine: Our Tree of life is in heaven, and from Christ alone we must receive all blessings, whereof we stand in need. Without him we can doe nothing; but we can doe all things through Christ, which strengtheneth us: In our selves we are as wild olive branches by our fall cut off from that life, which at first was given unto us; Now there is no other meanes

Revel. 22.

Rom. II.

meanes whereby to preserve us from destruction, but only by being grafted into that good Olive tree, who left his fatnesse, not to bee promoted over the trees, but to be humbled and abased, that he might exalt us unto glory: There was an *Incision* into him, that there might be an *Insition* of us; His side was opened, that we might enter in, and with *Thomas* apprehend him for our comfort and salvation. If the touch of the garment drew vertue from him for the curing of the body, then our laying hold upon him, and applying him to our selves, will cure our soules: Wee must not be in Christ as a dead branch is in a tree, onely cleaving

cleaving to the body of it
 for a time (resembling for-
 mall professours in the
 Church, without the life of
 grace) but by reall partici-
 pation of that heavenly in-
 fluence, when wee are
 strongly knit unto him, and
 there is an union between
 him and us : When my Be-
 loved is mine, and I am his ;
 when we abide in him, and
 he in us ; he receiving us by
 love, we applying him by
 faith, and extracting grace
 and holinesse out of him, as
 the cyon sucks the nourish-
 ment from the stocke ; this
 yeelding, and offering, and
 supplying ; the other draw-
 ing and receiving. We make
 choice to grasse in the
 Spring, when the sap doth
 rise, that there may be moi-
 sture

John 15.4.

*Ut coale-
 scant est re-
 sponsus mu-
 tuus, suppe-
 ditantis ar-
 boris, hauri-
 entis fur-
 culi. Scal.
 in Theop.
 Quo turgent
 tempore
 plantæ ad
 germinatio-
 nem, rectè
 inferi. Ibid.*

Luke 5. 17.

sture to nourish the cyons; so we should seek for Gods blessing upon us in his ordinances, at which time he is most ready to extend the armes of his mercy towards us. It is said in Saint *Luke*, *The power of the Lord was present to heale them*: Not that his might was at any time defective or diminished, but it did now shine forth more gloriously in his willingnesse to conferre his favours upon them that came unto him; so in the use of his Word and Sacraments, he doth most frequently lift up the light of his countenance upon us, opening and bringing forth his treasures, whereby wee may be enriched. After we have fixed the cyons, wee doe

doe apply some clay, or the like, to prevent the driness by reason of the wound, and to help to fasten it; wherein we may consider, that substance whereof we were framed, which was red earth, as some conjecture from the signification of *Adams* name; being like the potters clay, which is commended as most fitting for our present use. Where the Lord speaketh by the Prophet, that we are in his hand as clay in the hand of the potter, it is added in the following Verses, that hee will plucke up that Nation and Kingdome which doth evill in his sight; and he will plant that Nation & Kingdome which turne from their evill: This gives us just occasion

Lutum adhiberi, ut ne resiccetur.
Scal. in Theop.

Nos argillam primum statim apponimus. *Ibid.*

Jer. 18. 6.

Inutilesque falce ramos amputans, feliciores inserit. *Horat.*

occasion to magnifie the Name of the Lord, who suffering others to continue in the estate of nature, as wild olives (and such were we of this Land in former time, aliens from the Common-wealth of Israel, strangers from the Covenants of promise, having no hope, and without God in the world) Yea, which addeth to the riches of his mercy and love, hath broken off the naturall branches, and hath grafted us in, that we might partake of the root and fatnesse of the Olive: Then let us receive the grace that is offered, and not count our selves unworthy of so great salvation. We know that every graft that is put into the
stocke

stocke doth not grow ;
there may be two at the
same time, whereof the one
doth prosper, and the other
is dried up ; like two men in
one bed, the one taken, the
other left : They are not all
Israel, that are of Israel ;
they are not all endued with
the Spirit from above, and
with saving gifts, who as-
sume the name of Christi-
ans , and are incorporated
into the visible Church :
There is an indisposition in
many men , which makes
them incapable of the grace
that is propounded unto
them. When wee take no-
tice of the tenderesse of
the graft in the beginning,
how apt it is to be broken
off by any casualty, we may
ponder our owne weaknesse
and

Luke 17.34

Rom. II.

and frailty, how soone we may be shaken, having no sufficiency in our selves; and therefore it was a necessary caveat, which the Apostle gives to them newly grafted in, *Be not high-minded, but feare; Thou bearest not the root, but the root thee:* We stand not by our owne power, but by faith in Christ. Being thus feeble at the first, wee must imitate the trees in growing, who cease not untill they obtaine perfect strength, and be armed and fortified against the violent rage of the wind, and hardened with the cover of the barke against all opposition, and advanced by the height of the branches above the danger of enemies; so wee should

should be strong in the Lord,
and in the power of his
might, that we may be able to
withstand in the evill day,
and having done all to stand.

Ephes. 6.

Wee see how flexible a
young tree or a branch is,
that wee can bend it, and
make it grow which way
wee will; so should wee be
tractable, and governed by
the rule of the Word, never
resisting the good will of
the Almighty God, lest he
punish us, as hee did the Is-
raelites which were his
Vine that he brought out of
Egypt, intending to plant
them in a fruitfull land: but
when they walked stub-
bornly before him, and
would not be ruled by him,
nor observe his statutes, be-
ing a stiffe-necked people,
he

he then subdued them, and led them which way hee pleased, making them bend untill they did breake, and fall in the wildernesse: As for the tender branches which were lately sprung up, being more humble and obedient, he caused them to take deep root, and fill the land. In viewing the young trees that stand divers yeeres, and require much labour and diligence in watering, and supporting, and preserving them, before they bring forth fruit, wee may call to remembrance the time of our childhood & youth, which were vanity, when wee spake as children, understood as children, thought as children, bringing forth

no

no fruit, or if any, no better than wild grapes, walking according to the course of this world, having our conversation among the children of disobedience: So that the Lord might justly have left us unto our selves, that wee should have eaten of the fruit of our owne way, and been filled with our owne devices. Let not us despise the riches of his goodnesse, and long-suffering, and forbearance, which should bring us to repentance: He hath permitted us to stand three yeers, like the figge-tree in the Vineyard, seeking fruit upon us, and hath found none: Hee in mercy addes a fourth yeere, that we may in some measure recompence his cost,

Prov. I. 31.

Luke 13.

cost, and satisfie his expectation. The time past of our life may suffice us to have walked in lasciviousnesse, when we were foolish, disobedient, deceived, serving divers lusts and pleasures; but now let us no longer live to the lusts of men, but to the will of God, and bring forth the fruit of the Spirit. It is time to awake out of sleep; the winter is past, the raine is over and gone: The branch of the figge-tree is tender, and putteth forth greene figges, the vines with the tender grape give a good smell, the almond tree doth flourish, the flowers appeare on the earth; The spring of our youth is farre spent, the summer of our perfect

perfect strength is at hand :
The green leaves of good
words are not sufficient ;
wee must blossome as the
Rose in our good purposes.
Can we looke for fruit up-
on those trees in summer,
that have no blossomes up-
on them in the spring ? Can
wee expect an increase of
grace and holinesse in the
ripe age of them, who have
not so much as the hope-
full blossomes of godly re-
solutions and pious endea-
vours in their younger
yeeres ? This is impossible
with man, but with God
all things are possible. Blos-
somes alone are not suffici-
ent; for such as proceed not
beyond faire promises and
laudable beginnings, are like
unto that Cherry-tree that
bath

Verba sunt
folia, fructus
quæritur.

*The Flori-
pondio, &c.
Purchas.
Statim à
subeunte
fructu pelli-
tur flos, at-
que abole-
tur. Seal. in
Theop.*

*A longita-
dine digi-
tali dactyli
appellati
sunt. Peror.*

hath double blossomes, but never yeelds any fruit: Or like some trees in America, that beare flowers at all times, but no fruit at any time. Wee know the fruit increasng doth thrust off the blossome that did formerly inclose it; so wee should not rest in short essays or weake attempts, but goe on to absolute performance. *David* saith, The righteous man shall flourish like the Palme-tree; whose fruit doth grow like fingers, and are thereof named. The workes of our hands, the actions of our lives, are of the fruit of righteousness, that doth justifie our faith, and is acceptable in the sight of God. Thinke not to please the Lord with thy
cold

cold devotions in old age,
with thy sorry repentance
in the latter end ; Hee re-
quires the first fruits, and
doest thou thinke to be re-
ceived, when thy summer
fruits are gathered, thy
daies are spent in vanity, and
thy service and obedience is
no better than the grape-
gleaning after the vintage,
two or three olive berries
after the shaking, or the figs
so bad they could not bee
eaten? such may forsake
their owne mercy while
they beleeeve lying vanities,
and expect a long continu-
ance here upon earth. It is
true, God promisetht his
people, that their daies shall
be as the daies of a tree, in
regard of their strength and
duration ; and when they

E rest

1/a.65.22.

Poma si
cruda sunt
vi avellun-
tur, &c. Ci-
cero de Sen.

Job 21. 23.
& 24. 20. &
9. 17.

* Qualem si
quis aquis, &
fertilis ube-
re terræ
educat,
cū subito
inmissis
præcep-
s Aquilonia
nimbis :
Venit hy-
ems, nigra-
que evulsi-
am tendit hare-
nā. Val. Flac.
lib. 5.

rest from their labour, they
are transplanted into Para-
dise: But let no impenitent
sinner deceive himselfe, and
proceed in his wickednesse;
rather let him consider his
frailty, by observing that
the young tree dyes as well
as the old; and as the ripe
fruit falls off, so the green
is plucked off by force: In
like manner, one dyeth in
his old age, another in his
full strength, being wholly
at ease and quiet; his breasts
are full of milke, and his
bones are moistened with
marrow. Wickednesse shall
be broken as a tree, even
suddenly confounded, and
overthrowne as with a tem-
pest; like that flourishing
Olive (described by the
*Poet, and may well be ap-
plied

plied unto himfelfe, whose untimely death prevented the consummation of his worke) which was planted in a fertile foile, and watered with much diligence, and afterward was plucked up by the roots by a violent North-wind, before it had yeelded any fruit: Even so many strong men, who are accommodated with all things requisite for the preservation of their lives; yet God doth weaken their strength in the way, & take them away in the midst of their daies. Vanity shall be the recompence of them that trust therein: He shall be cut off *before his time,* and his branch shall not be green: He shall shake off his unripe grape as the Vine, and

Ingenium
foelix,
immaturā
morte pre-
ventus. Scal.
Poet.

Job 15.32.

shall cast off his flower as the Olive : Wherefore be not mocked, as if thou shouldest not be moved, when thy foundation is placed upon so weake a substance; but rather prepare for thy death: for in a moment thou maist goe to the grave, and lye downe in the dust. And if the tree fall towards the South, or towards the North, in the place where the tree falleth there it shall lye: If thou hast inclined to the Sunne of Righteousnes, and hast extended thy branches in seeking for the beames of his mercy, and the influence of his grace to refresh thy soule, that thou mightest be enabled to bring forth good fruit; then thou shalt have comfort in the

the end : but if thou hast withdrawne thy selfe from the light of Gods countenance, and art best pleased in the darke shade of rest and ease, never seeking for heavenly blessings, then great will be thy fall. How can any man thinke for a long time to escape unpunished, when God doth take away every branch, and hew downe every tree that beareth not fruit? And yet if the Lord should deferre his speedy execution of judgement against thine evill workes (as it is noted, that the barren trees live longest, and the most fruitfull consume themselves by much bearing, representing those holy men, which have wasted their strength

John 15.2.

*Inferendas
vivere diu-
tius. Scal. in
Arist.*

*Quæ colun-
tur arbores
celerius se-
nescere: co-
gimus eas
multum o-
peris facere.*

*Idem in
Theop.*

*See Bishop
Juels life.
Doffor Rey-
nolds, and
Master Bol-
tons life.*

Job 21.30.

Eccles. 8.12.

Quid tu si
ignoras
magnas diu
crescere, una
hora extir-
paris. *2. Curs.*

Dan. 4.27.

by their godly labours;) yet notwithstanding if thou dost persist in impiety, thou shalt not be acquitted, but art reserved to the day of destruction: *Though a sinner doe evill an hundred times, and his dayes be prolonged, yet it shall not bee well with him, neither shall he prolong his daies, which are as a shadow, because hee feareth not before God.* The tree which hath been many yeeres growing up, may bee cast downe in an instant: Although thou hast been spared for a long time, yet vengeance may suddenly overtake thee; wherefore let my counsell be acceptable unto thee, and breake off thy sins by righteousness, and thine iniquities by shewing mercy

to the poore, if it may bee a
lengthening of thy tranqui-
lity. The longer thou con-
tinuest in thy sinnes, the
stronger are the cords of
vanity; thy nature is cor-
rupt of it selfe; being as a
law in thy members, and an
inveterate custome of doing
evill is as a second nature,
and both doe warre against
the Law of God. The
young plant that hath been
set but a short time, may be
plucked up with small la-
bour, whereas that which
hath been fixed divers
yeeres, cannot be removed
without much difficulty: If
thy corruptions be firmly
rooted by ancient residence
within thee, how canst thou
get the dominion over
them? How wilt thou be

able to prevaile against them? There is no meanes under heaven, whereby thou canst hope for deliverance, but only by the favour and love of God: Then pray unto him to have mercy upon thee, and to make thee the branch of his planting, the worke of his hands, that hee may be glorified. Our help standeth in the Name of the Lord; It is hee that doth cause Israel to blossome and bud, and fill the face of the world with fruit. If we had not the dew of heaven, we should not have the fatnesse of the earth: If we had not the comfortable heat of the sunne, we should not have the fruit of the trees: without the grace of God, there
can

Isa. 27. 6.

can neither be beginning
nor increase of spirituall
blessings. The bud of a
good desire, the blossome
of a pious resolution, the
fruit of a vertuous action
proceeds from the Lord;
the readinesse to will, the
power to performe is the
gift of God, and doth come
from the Father of lights:
All our labour is in vaine,
except the Lord gives his
blessing; It is vaine to rise
up early, to sit up late, to
spend the whole day in dig-
ging, and planting, and wa-
tering, unlesse that he doth
cause the worke of our
hands to prosper. Now be-
ing sensible of this our infir-
mity, that we can doe no-
thing of our selves, wee
ought to bee the more

E. 5. thank-

Psal. 40. 5.

thankfull, in remembring the benefits that we have received from the good will of the Almighty God, who hath not left us destitute of any meet helpe, whereby we may be fitted to bring forth good fruit. *Many, O Lord my God, are thy wonderfull workes which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: If I would declare and speake of them, they are moe than can be numbred.* There are diuers things required to make the plants sprout, and yeeld their increase; as the kindnesse and fertility of the ground: and hath not God enriched us with his blessings, and refreshed us with

with his mercies : The dropping of the aire : and hath he not sent his Word, as a sweet showre, to satisfie our thirsty soules : The changes and seasons of the yeere : and hath he not given us a Winter, wherein to gather strength, and prepare for future time; and a Summer, wherein to shew forth his goodnesse, and to produce good fruit? The influence of the Sunne : and hath not the Sun of Righteousnesse shined clearly unto us, and seemed to be even fixed in this our Hemisphere? How few bee there that can remember the bright and chearfull morning of this glorious day? I pray God to make this one day as a thousand yeeres,

Feigus &
cohibet in-
tus calorem,
& corrobo-
rat. *Scal.*
in Therap.

thankfull, in remembering the benefits that we have received from the good will of the Almighty God, who hath not left us destitute of any meet helpe, whereby we may be fitted to bring forth good fruit.

Psal. 40. 5.

Many, O Lord my God, are thy wonderfull workes which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: If I would declare and speake of them, they are more than can be numbred. There are diuers things required to make the plants sprout, and yeeld their increase; as the kindnesse and fertility of the ground: and hath not God enriched us with his blessings, and refreshed us with

with his mercies : The dropping of the aire : and hath he not sent his Word, as a sweet showre, to satisfie our thirsty soules : The changes and seasons of the yeere : and hath he not given us a Winter, wherein to gather strength, and prepare for future time; and a Summer, wherein to shew forth his goodnesse, and to produce good fruit : The influence of the Sunne : and hath not the Sun of Righteousnesse shined clearly unto us, and seemed to be even fixed in this our Hemisphere : How few bee there that can remember the bright and chearfull morning of this glorious day : I pray God to make this one day as a thousand yeeres,

Feigus &
cohibet in-
tus calorem,
& corrob-
rat. Scal.
in Thrap.

*Sands trav.
Lætissimæ
arbores at-
que fertilif-
simæ.
Non fit con-
trariorum
vicissitudo,
nihil obtur-
dit, est æqua-
bilitas. Scal.
in Theop.*

yeeres, that never any may see the end of this time, untill the end of all things come, when time shall be no more: Having so constantly enjoyed such excellent blessings, let us be fruitfull. In Egypt many of the trees beare fruit, and most of them their leaves all the yeere, in regard there is no contrariety in the aire; but alwaies an equality, that doth promote and further the trees in their bearing. Now wee having uncessantly the happy fruition of all good meanes that may be helpfull unto us, ought to abound more and more in good workes, and to walk worthy of so great love. What could the Lord have done for us that hee hath

hath not done? We have
been planted as a tree by *Jer. 17.3.*
the waters, and that spreadeth
out her roots by the river,
and seeth not when heat com-
meth, but her lease is green;
and she is not carefull in the
yeer of drought, nor ceaseth
from yeelding fruit. And as
the tree is pruned, and many
of the boughes cut off, that
the residue may be more
fruitfull; so the Lord hath
corrected and rebuked us,
that wee might be free from
security, and learne to amend
our lives; and walke in
obedience: *Hee doth chasten as
many as hee loveth, and
scourgeth every sonne whom
he receiveth;* which is as the
sprinkling on of salt, to keep
us from corruption. The
trees

Rev. 3.19.

Planta ferax
falcem pati-
tur, petisque
frequentem.
Purationes
redinte-
grant, & ju-
ventam affe-
runt. *Scal. in
Theop.*

trees of the field are little regarded, but those of the garden are often look't unto and repaired. In exercising of us, God dealeth with us as with sonnes, correcting us in judgement for our reformation, not consuming us in fury to our destruction. A plant cut unseasonably dyeth; but cut in due time, it prospers the better. The times and seasons are in Gods hands: he doth then purge his children, when it may be most for their discipline and amendment; that our old errors and infirmities may passe away, and we being regenerated may walke in newnesse of life; as in pruning the withered and dry branches are taken away,
and

and young twigs doe shoot
forth, that may be fruitfull :
Let us never forget Gods
dealing with us, when hee
did stretch out his hand, and
did threaten to destroy the
tree with the fruit thereof,
and to cut off branch and
rush in one day by the noi-
some pestilence, lopping off
many ten thousands, and
leaving the chiefe body of
the tree naked and bare ; yet
then he preserved us in safe-
ty: we were delivered from
the mouth of that Lion, and
we are still defended by the
shield of his favour, that we
may glorifie his Name by a
godly conversation. Will
not all this move us to return
unto the Lord ? His bene-
fits conferred, his fatherly
reprehension, his protecting

Anno 1525.

us

Planta ferax
falces pati-
tur, petri-
que frequen-
tationes
redinte-
grant, & ju-
ventam affe-
runt. *Scal. in
Theop.*

trees of the field are little regarded, but those of the garden are often look't unto and repaired. In exercising of us, God dealeth with us as with sonnes, correcting us in judgement for our reformation, not consuming us in fury to our destruction. A plant cut unseasonably dyeth; but cut in due time, it prospers the better. The times and seasons are in Gods hands: he doth then purge his children, when it may be most for their discipline and amendment; that our old errors and infirmities may passe away, and we being regenerated may walke in newnesse of life; as in pruning the withered and dry branches are taken away,
and

and young twigs doe shoot forth, that may be fruitfull: Let us never forget Gods dealing with us, when hee did stretch out his hand, and did threaten to destroy the tree with the fruit thereof, and to cut off branch and rush in one day by the noisome pestilence, lopping off many ten thousands, and leaving the chiefe body of the tree naked and bare; yet then he preserved us in safety: we were delivered from the mouth of that Lion, and we are still defended by the shield of his favour, that we may glorifie his Name by a godly conversation. Will not all this move us to return unto the Lord? His benefits conferred, his fatherly reprehension, his protecting

Anno 1525.

us

us by his providence, when he severely punished others? Behold, I have set before you life and death; I have declared Gods mercy towards us, and his judgement upon others; Now what tribute or offering doth the Lord require of us, but only the fruit of our thoughts, in meditation upon his word and works; the fruit of our lips, in shewing forth his praise; and the fruit of our lives, in serving him acceptably, with reverence and godly feare? We all professe that wee are branches of that Root, Christ Jesus: Now every good tree brings forth good fruit; and a corrupt tree e-vill fruit; for by their fruit ye shall know them: Can a fig-tree

Mat. 7. 17.
& 12. 33.

fig-tree beare olive berries,
or a vine figs? If the root be
holy, so are the branches:
If wee bee members of
Christ, wee must doe the
workes of our heavenly Fa-
ther. Doe wee desire that
every tree in our ground
should be fruitfull, and yet
will we our selves be bar-
ren? As some parents
would have their children
walke in a good way, yet
they themselves will runne
into excesse of riot; Shall
others be excited by the di-
vine blessings, and power-
full meanes that they have
enjoyed, to bring forth the
good fruit of obedience?
and wilt thou, who hast
been a partaker of the same
blessings, bring forth impie-
tie and rebellion? As the
influ-

*Jam. 3. 12.**Rom. 11. 16.*

influence of the same Sonne
ripeneth the sweet grape,
and the sowre crab; but such
wild trees are not suffered
long to continue in the Pa-
radise of the Church: Eve-
ry plant which my Father
hath not planted shall be
rooted up; only the fruitfull
trees shall be supported and
strengthened; Being planted
in that garden, in the midst
whereof is the Tree of life,
which doth distribute of its
grace and vertue unto all the
trees that are round about
it: Of Christs fulnesse have
all we received, and grace
for grace. It is observed
what a sympathie there is a-
mong the trees, how divers
of them prosper best, when
they have such and such
stand nigh unto them; and
some

Ulmus &
vitis,
Ruta &
ficus.

some of them will never
beare, unlesse some other be
neere adjoyning : This we
know assuredly, that we can
doe no good thing, unlesse
we have our ability from
Christ, who is that tree
which is described to beare
twelve manner of fruits,
and to yeeld the fruit every
moneth: As he is so in him-
selfe full of grace and truth,
evermore doing good unto
us, and bestowing all kinds
of blessings upon us; so he
gives power to us, who re-
ceive him, to become the
sonnes of God, enabling us
in some measure to bring
forth not one, or some few
kinds, but divers and sun-
dry fruits. The Apostle,
when hee speakes of the
fruit of the Spirit, hee na-
meth

Exciso mare
palmitē,
sterilescit
fœmina.
Perottus.
Sands trav.

Rev. 22. 2.

Gal. 5. 22.

Dapibus
mensas one-
rabat in-
emptis,
Primus vere
rosam, atque
autumno
carpere po-
ma. *Virg.*

meth love, and joy, and peace: then he addes, long-suffering and gentlenesse; and yet these are not all: for he annexeth goodnesse, faith, meeknesse, temperance. And elsewhere expressing the fruit of the Spirit, hee mentioneth righteousness and truth. He that delights in planting, will not be satisfied with some few sorts of fruit, and in being provided for a short time, or a part of the yeer; but will be desirous of the best choice and varietie that may be; and to have such fruit as may be usefull, during the whole yeere: Some that may bee ripe with the soonest, and other that may endure a long time; taking speciall contentment

tentment in that which is most durable, that he may be provided when others are destitute. Oh that wee were wise for the good of our soules ! wee would be more delighted in seeking for graces, that wee might be perfect, and thorowly furnished unto every good worke, than any man can bee in these outward contentments; and with an holy emulation wee would be more covetous of the spirituall gifts, wherewith others are adorned, than ever *Ahab* was of *Naboths* vineyard. What diligence would wee give to adde to our faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience,

1 *Kings* 1.2 *Pe. 1. 5.*

patience, godlinesse ; and to
godlinesse, brotherly kind-
nesse ; and to brotherly kind-
nesse, charity ; for if these
be in us, and abound, wee
should not be Barren nor Un-
fruitfull in the knowledge of
our Lord Jesus Christ :
Wherefore, when wee see
the Almond tree of any
man to blossome betimes,
and to promise a plenteous
increase ; when wee see a
young man cleansing his
way, by taking heed there-
unto according to Gods
word, let us also bee there-
by provoked to redeem the
time, and to remember our
Creatour in the daies of
our youth. When wee ob-
serve another mans Vine
to bee laden with goodly
clusters ; when we take no-
tice

tice of a man who doth good, and rejoyceth in the workes of his hands (as *Solomon* speaks) let us also be excited to labour for that gladnesse in our hearts, which is better than the increase of come and wine. When wee view the Mulberry tree of another man to forbear sending forth any buds, untill the danger of frosts be past; when we consider how such a man doth wisely decline what may prevent or hinder his bringing good fruit unto perfection, let us be stirred up to aske wisdom of God (who giveth liberally) that we may avoid the society of such as are congealed in their sinnes, and their hearts frozen as hard as stones,

Eccles. 3. 12.
22.

Morus quasi
Mōpos, per
Antiph.
Serior at
Morus, nun-
quam nisi
frigore
lapso
Germinat, &
sapiens no-
mina falsa
gerat Al-
ciat.
Psal. 74. 47.
For Mulber-
ries, now it is
Sycomores.

stones; by meanes whereof our good desires may be nipt in the bud, and we may be occasioned to cast our fruit before the time: It had been as good not to have begun, as not to continue untill the appointed time.

Tsal. 92. 14.

Those that be planted in the house of the Lord, shall flourish in the courts of our God: they shall still bring forth fruit in old age; they shall be fat and flourishing. Though other trees be seere, and full of mosse when they are old, and beare lesse than formerly; yet the trees of Righteousnes must abound more and more, growing unto perfection and holinesse. Christ is come, that we might have life, and might have it more abundantly.

dantly. A true beleever ought alwaies to grow in strength, and to beare good fruit, that hee might bee found doing the will of his Master. Wee must not bee like the hasty fruit before the Summer, which when hee that looketh upon it seeth it, while it is yet in his hand, he eateth it up; Wee must never desist from the performance of holy duties. Christ cursed the fig-tree, upon which hee found nothing but leaves: But why should that tree be dried up from the roots, when the time of figges was not yet? Thereby he taught his children, that they must continually bring forth fruit: Let not the young man say, the time of bearing is not yet

F come:

Isa 28.4.

Mat. 12.13.

come: Let not the old man
say, the time is now past,
lest both of them bee bla-
sted by the vengeance of
God, who is a consuming
fire. If wee be grafted in a-
mong others, and partake of
the root, wee must shew it
forth by a fruitfull conver-
sation. The Word doth
quicken us; and where
there is life, it will appeare.
If God doth not forsake the
gray-headed, nor cast us off
in the time of old age, then
wee also should not cease,
while wee live to praise the
Lord, and to sing praises un-
to our God, while we have
any being. That we may re-
ceive the more strength and
vertue, whereby wee may
be enabled to persevere un-
to the end, we must labour
for

Psal. 146. 2.

for humility. The lofty trees are not onely exposed to the raging stormes, but also the fruit they beare is small. It is observed, the lownesse of the bough maketh the fruit greater, and to ripen better, because it doth participate of the root more effectually than other branches can doe, that are more remote: *God resisteth the proud, but hee giveth grace to the humble.* Such as have learned of Christ to bee lowly, shall bee filled with good things, whereas the rich shall be sent empty away. As wee are to beare fruit at all times, without fainting or being weary in well-doing; so we must be fruitfull in every part of us. There is a fabulous report

Excelsæ arbores fructum pusillum ferunt.
Scal. in Arist.

*Bacon Con-
tar.*

Rom. 12. 1.

concerning our spice, that it should all proceed from one tree, and one kind is the root, and another is the barke, and a third is the fruit, which is folded up in a fourth, &c. though this be not true in it selfe, yet it is significant to set before us a faithfull Christian, who seekes to glorifie God in every power and faculty, offering up himself as a sweet odour, presenting his body as a living sacrifice, holy, acceptable to God, which is his reasonable service: As there is no member of Christ that is not lively and operative, so there is no part of a Christian that should not bee exercised as an instrument of praise and thanksgiving unto God.

Some

Some plants wee have in estimation, in regard of the root only, that is very helpful unto us : Others are maintained in regard of the commodious use of the leaves. Some trees doe powre out a pleasing liquor out of the body, which doth refresh the weary traveller ; Others have their fruit growing out of the bole and branches, as most of them in Egypt. We should not be like any one, but all of these in our abundant fruitfulness ; and should be filled and adorned with all the gifts and graces of the Spirit : And as every part was created by the power, and is supported and nourished by the favour of God ; so it should returne

Glycyrrhiza.

*Alba morus :
Est bicolor
morus, bom-
byx velcetur
utrâque.
Vida.*

*The Palme-
to tree.
Herberts
trav.*

*They bore the
barkes full of
holes, &c.
Sands trav.*

James 3.

Psal. 52. 8.

Psal. 139. 13.

some fruit of thanksgiving
and obedience : for there is
a schisme in the body of
that man, when the same
member brings forth con-
trary fruits ; as for the
tongue to blesse God, and
curse men ; or when one
part seems to beare good
fruit, as in lifting up the
hands to God in praier;
And another part beares
grapes of gall, when the
feet are swift to shed bloud.
We may observe how *Da-
vid*, who compares him-
selfe to a greene Olive tree
in the house of God, was
fruitfull in every branch:
He did consider that it was
God who planted him at
first, who made him fear-
fully and wonderfully, co-
vering him in his mothers
wombe,

wombe, whose eyes did see
his substance, and in whose
booke all his members
were written, which in con-
tinuance were fashioned.

And as hee doth acknow-
ledge, that he received his
beginning from God; so he
desires, that both the in-
ward and the outward man
may bee devoted to Gods
service: hee stirres up his
soule, and all that was with-
in him to blesse the Lord.

The law was within his
heart; His reines did instruct
him in the night season; All
his bones did say, Lord,
who is like unto thee? He
was purposed, that his
mouth should not trans-
gresse; His eyes were ever
towards the Lord; He did
encline his eare to a Para-

F 4 ble:

Psal. 103.1.

& 40.8.

& 16.7.

& 35.10.

& 17.3.

& 25.15.

& 49.4.

Psal. 26. 6.

ble: he washt his hands in innocencie. God gave him strength in his armes, and kept his feet from slipping. In like manner, we, hoping to be glorified in the whole spirituall body, should praise God in every part of our mortall body: *O come let us fall downe, and kneele before the Lord our Maker*; let us goe to the house of God; let our eyes wait upon the Lord; let us joyne our hands, and lift them up in prayer, thereby remembring to pray for other members that are united unto the same body.

Rom. 12. 8.

Again, let us divide them, that one may not know what the other doth, and extend them in giving with simplicity, doing good to all,

all, even to them on the left hand, though with more fulnesse and alacrity to them on the right hand, the household of faith. Let our tongue be our glory in praising God. And as the leaues of the tree of life were for the healing of the Nations, so let our words be seasoned and tempered with wisdom and love, that they may reforme what is evill, and minister grace unto the hearers. As there is some similitude in the shape and proportion of the tongue, and of the leaues of divers trees, as also of very many herbs, (which therefore have their names given them from that part) so there is some resemblance betweene them. For as we can discerne what tree it is

*Fert folium
linguæ, fert
poma simili-
ma cordi. De
Persico pomo
in Alciano.*

that we behold, by the
leafe, although there be no
fruit remaining upon it at
that time; so we can under-
stand the disposition of the
heart by the words of the
mouth: *for out of the aboun-
dance of the heart the mouth
speaketh.* Yet because the
tongue is a world of iniqui-
ty, and an unruly evill, we
can distinguish more perfect-
ly by workes than words.
As in the parable of the two
Sonnes, the first said, he
would not go into the Vine-
yard, but afterward he went;
the second said, I goe, Sir,
and went not: the younger
did bear the broader leaves,
but the elder had the good-
liest fruit. Words are soone
uttered, and many times
rashly spoken, like the leaves
that

Mat. 21. 29.

that in a short time come to their utmost extent : where- as the fruit of action is more deliberate , and requires much space and leisure to bring it to perfect maturity. Although we should , for want of that bridle which *David* speakes of , sin with our tongue , and our words be like the leaves of the Juniper, sharp and piercing as a thorne; yet let not our deeds be like the fruit of the Pine, wounding or killing such as are under them when they fall : Let not our anger by lying long in our hearts be as the kernell and seed of malice, which will grow up into deadly hatred. Where there is a faire promise of amendment and reformation, there may be some forbearance.

Psal. 99. 1.

Junipero spina pro folio est. *Plin. Ser.*

Cadentibus ex alto fructibus, si forte feriatur, saepe interficitur, &c. *Imag. deor.*

Luk^e 13. 7.

Uvæ contra
vehementis-
simum solis
ardorem mu-
niantur. *Ke-
ker.*
Et contra
pluviam et
trigus. *Id.*

bearance. The fig-tree was spared for a time, in regard it was green and flourishing; whereas if it had beene withered, it should have beene cut downe in the first yeere, and not suffered untill the fourth. A gentle answer pacifieth wrath, even as the leaves protect the fruit from the burning heat of the sun; and as they cherish and defend it against stormes when it is young and tender, so the truth of our word, whereby we are engaged, should be a strong motive to produce the reall and absolute performance: Otherwise, if we have a torrent of words, and no actuall discharge of our fidelity; if the showers of our deeds be not in some sort answerable to the mighty

ty thunder of our voice, we may be likened to that Indian fig-tree, the leafe whereof is as large as a buckler, and the fruit no bigger than a beane. The consideration of our weake condition may occasion us to bring forth that in our lives, which was formerly conceived in our hearts, and is come to the birth in our words. While we have opportunity let us doe good: The time is short, the fashion of this world passeth away: We all doe fade as a leafe, and our iniquities like the wind have taken us away. *Job* compareth himselfe to a leafe driven to and fro. Such is our feeble estate here upon earth; if God doth blow upon us, we are scattered;

if

Pelte effigiem habet, fructum integens crescere prohibet.
Scal. exar.

Esay 64.6.

Job 13.25.

Quam mult.
in sylvis, au-
tumni frigo-
re primo,
lapsa cadunt
folia.

Virg l. 6.

Uc nunc ca-
na frigora
brumæ nu-
dent sylvas.

Sen. Hippol.

Terra viret
rutilantque
suis poma au-
rea ramis.
Pal Castil.
Redit ecce
anni melio-
ris origo.
Sincera.

if nipt with the frost of sick-
nesse, or wasted with the
winter of age, we fall to the
ground; and yet how few
there be that doe remember
their latter end! but rather,
in the fall of the leafe, they
hope for new strength, and
perfect recovery of former
health, and never thinke of
the fall of the tree it selfe,
that before this winter be
ended thou maist be brought
downe to the pit. The Lord
give us wisdom to lay this
to heart, and to wait for our
appointed change. In the
conclusion of the yeere be-
hold thine own dissolution;
in the budding of the spring,
when the trees begin to be
apparelled with a fresh
beauty, when the branches
that lately seemed to be
dead

dead are again covered with their leaves, and adorned with their fruit; thou maist observe a strong prooffe to confirme thee in thy hope of a glorious resurrection. If all other things doe shoote forth for man, then shall not man himselfe revive and spring up? God who restored a vegetative life to *Aarons* rod when it was a drie sticke, causing it to bring forth buds, to bloome blossomes, and to yeeld Almonds, will much more raise *Aaron* himselfe from the dead. We are joynd unto Christ, who is the root: in the winter of death our life is hid in him; but when the time of refreshing is come, we shall be raised to an estate of glory. *Awake*

and

Numb. 17.

Tamen abdi-
ta quædam
vitalis supe-
rat vis in ra-
dicibus imis,
et trunco ex-
ciso nova
vere ceptu-
lulat arbor.
Vida.

Esay 26.19.

and sing ye that dwell in dust:
for thy dew is as the dew of
herbs, and the earth shall cast
out the dead. If we did looke
unto the joy that is set be-
fore us, and by the eye of
faith did see that recom-
pence of reward that is re-
served for us at that day, we
would be more industrious
in labouring to be filled with
the fruits of righteousness,
which are by Jesus Christ,
unto the praise and glory of
God. As they that cast their
bread upon the waters shall
find it after many dayes, so
they that have brought
much fruit unto God in this
life, shall have it restored un-
to them at the resurrection
of the just. Saint *Paul* speaks
of having some fruit among
the Romanes, not onely be-
cause

*Ecclesi. 11.1.**Rom. 1.13.*

cause he was an instrument to gather it, but also in regard of that gaine and advantage it would bring unto himselfe at the latter end. Nothing can deprive us of this best fruit. The worme may destroy our bodies, and the fruit of them, and may consume the fruit of the ground: The worme of conscience wil torment such as brought forth fruit unto death by unfruitfull workes of darknes; but this fruit is committed unto God, who is faithfull, and able to keepe it against that day. Hereby we lay up in store for our selves a good foundation against the time to come, that we may lay hold on eternall life.

1 Tim. 6. 19.

The world may be compared to an Orchard, where-
in

in the voluptuous man eats of the fruit with as much haste and greedinesse as was used by the Pharisees in devouring Widowes houses, or by the Israelites in eating their quails, as if they should never take their fill of delights and pleasures. The covetous wretch gathers with as much diligence as may be, filling his garments, and lading himself; but God hath not given him power to eat thereof: and when he comes to depart out at the door, he is not suffered to carry any part of that with him for which he laboured; Only the godly man doth eat with moderation, and knowing that as he came in, so he shall depart, and carry nothing out. He distributes to them

them that cannot help themselves, (as *David* gave the figs to the languishing Egyptian) which afterward he finds againe for his future benefit: He doth exercise himselfe in duties of charity, and extends his goodnesse to the Saints that are in the earth, and the Lord doth render unto him glory, and honour, and peace. He that hath pitie on the poore, lendeth unto the Lord, and that which he hath given will he pay him again. If God doth account that to be done unto himselfe which is done unto them, let us bring forth fruit unto God, which like the almes of *Cornelius* may come up for a memoriall before him. The fowles of the aire be as ready to devoure

1 Sam. 30. 12.

Prov. 19. 17.

voure our fruit upon the trees, as our seed upon the ground. The Pharisees seemed to be full of good fruit, but then came the wicked one and tooke it away ; they gave to the poore, but it was to this end, that they might have glory of men : they had their reward in being applauded here in this world. It was not likely that their fruit growing in so publike a place, should come to the due perfection. Beware of vaine-glory and sinister respects : if thou dost perceive any of these fowles to be hovering about thy fruit, drive them away, as *Abraham* did from the carcases. Subdue all evill thoughts and vaine imaginations that may arise in thine heart : consider, it is
God

Gen. 15.

God which gives both the will and the deed; and all this store that thou hast, or givest, commeth of his hand, and is all his owne. Such as entertaine any arrogant conceits, are not onely robbed of the fruit and comfort of the present duty, but by nourishing their impure corruptions, they doe endanger the tree it self, and may destroy their owne soules: For sin doth eat as doth a canker, spreading from the crowne of the head to the sole of the foot, and entring even to the joints and marrow. This is to be cut out of the body, and to be cut off in the smaller branches. If thine eye offend thee, plucke it out; if thy right hand offend thee, cut it off: in what
part

1 Chro 29.26.

*Rom. 5. 5.**2 Cor. 4. 10.*

part ſoever wee can diſcover any wickedneſſe, wee muſt take it away by the ſword of the Spirit, which is the Word of God. All fleſhly luſts are to bee vanquiſhed, our carnall members that are upon the earth muſt be mortified, and then whatſoever wee doe ſhall proſper : For if wee have been planted into the likeneſſe of Chriſts death, wee ſhall be alſo in the likeneſſe of his reſurrection : If wee alwaies beare about in the body the dying of the Lord Jeſus, then the life alſo of Jeſus ſhall be made manifeſt in our body.

Thus wee have conſidered how Chriſt is the root, and wee are the branches graſſed into him, deriving
our

our being in this life, and our well-being in the life of grace, from his goodnesse and mercy : Let us in the next place observe, how we our selves are the root, and the Word of God the cyons which is put into us, that wee may be fruitfull. This we are warranted to doe by the testimony of St. *James*, who teacheth us to receive the engrafted word, which is able to save our soules.

Jam. 1. 21.

Wee may well be compared to the root ; for as that is the most earthy part of the tree, so we by nature are of the earth, earthy, and have no good thing dwelling in this our flesh ; but many sinnes and corruptions, that are deeply and strongly rooted within us :
and

Rom. 7.

and therefore may fitly bee resembled unto some wild figge-tree, growing in the walls of a building, hiding and defacing the beauty thereof. The boughes and branches may bee cut and broken off; but the root, which is wrapped into the stones of the building, cannot bee taken away, unlesse the walls be thrown down: Even so sinne is inwrapped into the joynts and entralls of this our building, into our nature, and the parts of it; and though we may lop off the branches, yet the root remaineth, while wee carry about this body of death: Sinne abideth untill our dissolution. The scraping of the house within, would not take away the fretting

fretting leprosie ; it must be broken downe : Our originall concupiscence cleaveth so close to our nature, that it will never leave us, untill this earthly house bee demolished. As the roots are diffused and spread abroad round about that place where the tree standeth ; so our corruptions are dilated into every part of the body, and faculty of the soule : And as the roots are covered in the earth ; so manifold sins are hidden from the knowledge of men, being workes of darknesse. The heart is desperately wicked, who can know it ? The wisdom of this world is earthly : The love of money is the root of all evill ; yea, every sinne is a root of
G bitter-

*Levit. 14. 45**Jer. 17. 9.**Jam. 3. 17.**1 Tim. 6. 10.*

*Jonah 2.5.**Amos 2.9.
Isa. 5.24.*

bitternesse, which if permitted to spring up, will trouble us; As *Jonah*, when the weeds were wrapped about his head, prayed unto the Lord; so wee being infolded with our corruptions must seeke unto God for deliverance. He is able to destroy the fruit from above, and the roots from beneath, and to turne them into rottennesse and dust, that they shall not have dominion over us. Such as the root is, such are the branches also: In the estate of our birth, before wee be changed by the work of the Spirit, we are no better than the Crab-tree producing sowre fruit; Our best performances are impure and uncleane in Gods sight. The Crab-

Crab-stock is full of thorns; so we by nature are subject unto the curse. It must be a divine power that can free us from condemnation, by renewing us in our minds, that wee may bring forth fruit meet for repentance. In grafting, all the branches that before did flourish are taken off, and usually the stocke is cut downe not far from the ground; so wee are to be cast downe in acknowledgement of our unworthinesse, and to humble our selves as a little childe, that we may be partakers of the divine nature. This is intended by the Apostle, when he saith, *Receive with meekness the engrafted word.* When the heart is made lowly, it will be more ready

James 1.

Jonah 2.5.

*Amos 2.9.
Isa. 5.24.*

bitternesse, which if permitted to spring up, will trouble us; As *Jonah*, when the weeds were wrapped about his head, prayed unto the Lord; so wee being infolded with our corruptions must seeke unto God for deliverance. He is able to destroy the fruit from above, and the roots from beneath, and to turne them into rottennesse and dust, that they shall not have dominion over us. Such as the root is, such are the branches also: In the estate of our birth, before wee be changed by the work of the Spirit, we are no better than the Crab-tree producing sowre fruit; Our best performances are impure and uncleane in Gods sight. The
Crab-

Crab-stock is full of thorns; so we by nature are subject unto the curse. It must be a divine power that can free us from condemnation, by renewing us in our minds, that wee may bring forth fruit meet for repentance. In graffing, all the branches that before did flourish are taken off, and usually the stocke is cut downe not far from the ground; so wee are to be cast downe in acknowledgement of our unworthinesse, and to humble our selves as a little childe, that we may be partakers of the divine nature. This is intended by the Apostle, when he saith, *Receive with meekness the engrafted word.* When the heart is made lowly, it will be more ready

James 1.

Phil. 3.3.

to receive the Word, & the Word will be more ready to incorporate into it : Wee must not only lay aside our greatest sins, our boasting that we could do mischief, our delight in folly and wickednesse ; but also all confidence in our owne seeming vertues, as of temperance, liberality, moderation, and the like, lest we be puffed up thereby : See this in Saint *Paul*, who saith, wee are the circumcision who have no confidence in the flesh ; and though he were blamelesse touching the righteousness that was in the law ; yet those things that were gain to him, he counted losse for Christ. Thus *David* saith, His soule was even as a weaned

weaned childe; and thus we should bee weaned and estranged from taking any contentment in our owne strength and ability; and should put on (as the Elect of God, holy and beloved) humbleness of mind, meeknesse, and lowlinesse. In the next place, there is an incision or wound made into the stocke, by which it may be made capable and fitting to receive the cyons. In like manner, we must rend our hearts, and open our selves, that Christ may enter into our soules; Our hearts must be broken and opened, like the heart of *Lydia*, that we may receive the Word of life. Was Christ wounded for our transgressions? and shall not wee be pricked to

the heart with sorrow for our former provocations? After this, we put the cyons into that breach and division that is made in the stocke; so after sorrow and humiliation, God puts joy into our hearts, and his law into our inward parts, implanting his graces in our soules, and rejoycing over us to doe us good.

Although the Cyon be small in the beginning, yet it groweth to be a great tree, over-ruling the stocke, and bringing forth fruit of its owne kind; so although the beginning of grace be weak and little, like a graine of mustard-seed, yet there is a continuall increasing and growing unto more perfection, when we yeeld our selves

Surculi vis
ea est, ut in
tantillo cor-
pusculo, ta-
men præ-
ponderet
arboris viri-
bus totius:
Non enim
arboris pro-
dit, sed sur-
culi fructus.
*Scal. in
Theoph.
Bacon Cent.*

selves unto God, as those that are alive from the dead, and our members as instruments of righteousness, not living any longer in sinne, but living by the faith of the Sonne of God, who loved us, and gave himselfe for us, that hee might reconcile us, who were sometimes alienated, and enemies in our minds by wicked workes, and delivering us from the power of darknesse, might translate us into the Kingdome of his deare Sonne.

As after grassing, the stocke being nigher unto the root than the cyons, and still abiding in its proper place where it formerly did prosper, is ready to send forth many young twigs,

that will arrest and anticipate that strength and vertue, which should ascend for the nourishment of the cyons, and are therefore diligently taken away to prevent that mischiefe : So there is a combat betweene the flesh and the spirit, the one lusting against the other; there is the body of death, and the old leaven of corruption remaining within us. Our sins and infirmities are continually interposing, and hindring us from apprehending the favour and love of God with that strength and fulnesse which wee doe desire; and therefore wee must cut off these sprigs with pruning-hookes; not suffering sinne to reigne in our mortall bodies,

dies, and have dominion over us ; but mortifying the deeds of the body through the Spirit, and casting down imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

The Kingdome of God is compared to leaven hid in three measures of meale, untill the whole were leavened: A little leaven leaveneth the whole lump ; the grace begun should grow strong and powerfull within us ; the leaven of holiness should work out the leaven of malice. If the tree doth not flourish, we will impute the cause unto the barrennes of the ground, or the want

Luke 13. 21.

Craſſitie ſua
cortex ob-
ſtat, quo mi-
nus à terræ
humore au-
geatur aci-
nus; non
enim tranſ-
mittitur.
*Scal. in
Theop.*

of a good root, or the thick-
neſſe of the bark that binds
the ſtocke; but not unto the
graft it ſelf, which did grow
very happily before it was
converted to this uſe. From
whence is it that there is
ſuch imperfection & weak-
neſſe? ſuch backwardneſſe
in the good way? and that
our fruits relliſh ſo much of
the ſtocke, ſo little of the
graft? Comes it not hence,
that our corruptions and
luſts doe ſtill warre in our
members? and we doe not
labour to perfect holineſſe
in the feare of God? O
wretched men, in whom
the Croſſe of Chriſt hath
not yet worne out the bitter
taſte of that firſt tree! The
Cyon is taken from the tree
of life: Every good gift
commeth

commeth downe from the Father of lights, who giveth liberally, and upbraiddeth not: Oh that we were enlarged in apprehending and applying what is so freely offered: If our hearts were opened wide in holy desires, the Lord would fill them with spirituall blessings; but wee are straitned in our owne bowels; and being in this great strait, we are as unable to free our selves, as the Prophet was to deliver himselfe out of the belly of the Whale. We cannot relieve our selves, and vaine is the helpe of man, who is subject to the same misery. We may not trust to the arme of flesh, or ascribe the praise to humane power, as *Adrian* did, who wrote

Ad. 6.
Trajectum
me planta-
vit, Lova-
nium, me ri-
gavit, Cæsar
incremen-
tum dedit.
Ergo Deus
nihil fecit.

*So Noah be-
gan to be an
husbandman,
and planted
a vineyard.
Gen. 9. 20.*

John 15. 1.

1 Cor. 3. 9.

wrote over his Hospitall at
Lovan ; Utrecht planted,
Lovan watered, *Cæsar* gave
the increase : Whereunto it
was fitly subscribed by an-
other, Therefore God had
nothing to doe in this man.
We know, that neither hee
that planteth is any thing,
neither he that watereth, but
God who giveth the in-
crease : He is the Husband-
man, saith our Saviour; and
we are his husbandry, saith
the Apostle ; both which
places are to be understood
of a Plantation, as appears
by the context, where it is
said, That Christ is the
Vine, and we the Branches,
whereof hee purgeth some,
and taketh away others. Al-
so there is frequent menti-
on of planting & watering,
which

which is some part of countrie labour : And then the Apostle concludes, We are Gods husbandry, wee are Gods building ; and except the Lord build the house, they labour in vaine that build it : Except the Lord gives a blessing, our paines and industry will be fruitlesse. In demanding, who built such an house, or planted such an orchard, we intend not the inferiour workmen, but the chief owners, at whose expence they were performed ; so likewise, although men may be labourers and workers with God, and some builders, and some master-builders ; yet God is the supreme Agent, working in us both to will and to doe, of his good pleasure.

1 Cor. 3. 9, 10.

2 Cor. 6. 1.

Ezod. 15. 17.

Terram
preſſit,
minus mo-
vetur, & ob
hoc naſcen-
tes radices
exire pati-
tur, ac ſolum
apprehen-
dere. *Senec.
epiſt. 86.*

Rom. 16. 35.

pleasure. Hee that built all things is God, who doth ſtill uphold them by the word of his power; who likewise planted Paradife, and the whole world, who ſends us yeerly the ſpring, and makes our gardens green, and our trees to flouriſh. He hath planted us in the mountaine of his inheritance, in the place which he hath made for himſelfe to dwell in. And as trees in the beginning are ſurely fixed, that they may not be carried about of every wind, by meanes whereof the roots cannot be faſtened in the earth; ſo wee ought to ſtand faſt in the faith: which grace muſt bee wrought in us by the Almighty God, who is of
power.

power to stablish, strengthen, settle us, and to make us perfect in every good worke to doe his will. He is able to supply all our wants, and to work in us that which is well pleasing in his sight. Wherefore in the first place wee should seeke unto the Lord for his supportation, that we may stand complete before him, and be thoroughly furnished unto every good work; and then as the husbandman that laboureth must be first partaker of the fruits, so we, being enriched and strengthened by the divine blessing and power, working in us mightily, must offer up our first-fruits in a sacrifice of praise and thanksgiving unto the Lord. Now as in the parables the Lord
of.

1 Pet. 5. 10.
Heb. 13. 21.

2 Tim 2. 6.

2 Chro. 27. 28.
Item vinito-
ribus Schim-
hi. i. exercen-
tibus opus
vinearum.
Jun.

of the Vineyard hath his husbandmen and vine-dressers under him. So God requires that we should be diligent and industrious in labouring to bring forth good fruit. *David* the King appointed *Baal-hanan* over the Olive trees and Sycomore trees, and *Shimei* over the Vineyards, who ruled and directed the inferiour labourers, which did the worke that belonged thereunto. The Lord hath ordained his Ministers to instruct us in the truth, and to declare all his counsell, not keeping backe any thing that is profitable unto us; and he expects our paines and endeavours, in reforming what is evill, and in seeking for helpfull meanes for our furtherance in all godlinesse.

godlineffe and honesty.
There must be a continuall
care and attendance in plan-
ting of an Orchard; the
young trees must be asisted
and defended against the
power of the wind, and wa-
tered in time of drought:
such branches as wither
should be cut off: if any of
the trees be dead, they must
be renewed and supplied; if
barren, they must be helped,
as the fig-tree was: Also by
pruning, and other cost, we
should repaire such as begin
to decline and cease from
yeelding fruit. Even thus is
our condition: Man goeth
forth unto his work, & to his
labour untill the evening; I
speake not of bodily labour,
and the sweat of the face,
without which we should
not

*Redit agri-
colis labor
actus in or-
bem. Virg.*

*Falce rescin-
dendum, ne
pars sincera
trahatur.*

Luke 13.8.

Psal. 104. 23.

not eat our bread; but of the inward labour of the mind, which is more difficult, when we worke out our salvation with feare and trembling. And although we begin at the third houre, or early in the morning, yet we persevere untill the evening, that we may be workmen which need not be ashamed, being approved of God when he commeth and finds us so doing. If we did consider the quantity of worke to be done, the manifold duties to be performed, the brevity of the time, and our owne weakenesse and unsufficiencie, we would not be sloathfull in this businesse, nor expect any ease or forbearance untill the appointed time, in which we shall
rest

rest from our labours. Here-
in we ought to be followers
of that chosen vessell who
never desisted from his of-
fice, and therefore might
well joyne his watchings to
his labours and painfulnesse:
For he was vigilant in his
labours, and laborious in his
watchings. When he had
an auditory he ceased not to
warne them night and day,
continuing his speech untill
midnight, yea, till the break
of day; and when absent
from them, at midnight he
praised God, and night and
day prayed for himselfe and
others. In so doing he was
a follower of Christ, who
that hee might finish the
worke for which hee was
sent, he daily taught the peo-
ple; and when others slept,
he

2 Cor. 6. 5.
& 11. 27.

Ag. 20. 11, 31.
& 16. 25.

2 Tim. 1. 3.

he continued whole nights in prayer. If some men did thinke upon this, it might restraine them from consuming many nights in works of darknesse, that shall not be so much as named by me; and from spending many precious hours, and from spending many good dayes, and from spending many happy yeers, and from spending a long life without the least profit unto their soules. When there are so many expences, and nothing comming in all the time, no inward grace or blessing, what account will be given in the conclusion? The wicked Steward was commended for his wisedome and providence, but these ungodly servants will be

con-

condemned for their folly.
Let us lay this to heart, and
shew forth our moderation
in our lawfull and seasona-
ble use, not in our inordinate
and excessive abuse of
worldly pleasures. Although
pursuing might hinder *Baal*
from regarding of his sacri-
fice, let it never take away
our due regard of Gods sa-
crifice. To keepe us from
love of vanity, and seeking
after leasing, we should re-
member that work where-
unto we are called, and re-
flecting upon our selves,
should search every part of
the inward and outward
man, seeking for redresse
and amendment in that
wherein we have revolted,
and are defective. Where-
fore we will begin with that
· part

*Infectatio
hostium vel
ferarum.
Jun.*

part which is deepe and hidden, and requires most exact enquire, as being the chiefe fountaine of all. For though the decay of a plant appeares first in the withering of the twigs and branches, yet it ariseth, for the most part, from a decay in the root: so the decay of grace may appeare to the view first in our speeches and carriage, yet the originall cause of the same is want of Gods feare, and weakenesse of faith in the heart. As the Mariners went downe into the sides of the ship, where they found *Jonah* fast asleep, who was the cause of all their trouble: so let us enter into the bottome of our heart by strict examination, let us search every corner

corner thereof, as with a candle, that we may discover our deadnesse and security, from whence this barrenesse in our conversation and uncomfortable walking before the Lord doe proceed: when wee find any coldnesse or backwardnesse in Gods service, we must be more inquisitive in discovering that which hath stolen away our graces, than *Laban* was in seeking for his gods. No faire allegation may satisfie us, no goodly pretence may content us: There may be an image laid in the bed in the place of *David*: There may be a strong delusion in the heart, instead of the lovely truth, or the lively grace.

Saul was very diligent in seeking

Gen. 31. 35.

1 Sam. 14.

seeking to find out him that did eate any food contrary to his unadvised adjuration; but he did never looke into his owne heart to prove himselfe, that he might remember from whence hee was fallen, and repent, and doe his first workes, strengthening the things that remained, which were ready to dye in him. Hee professeth that he knew God, when in workes he denied him, being abominable and disobedient, and unto every good worke reprobate. He boasts of performing the commandement, when he was cursed for doing the worke of the Lord negligently: God commands him to destroy *Amaleck*, but hee will save a King, though he
lose

lose a Kingdome; Hee destroyeth that which was vile and refuse, and spared the best of the sheep and oxen for a sacrifice unto the Lord, or rather unto Mammon, out of avarice and rebellion. And, as if himselfe were not so devout, hee saith, the people spared the best to sacrifice, when as he is named to bee the chiefe agent in that confederacie. It may seem hee had little reason to speake of a sacrifice, and to charge God thus foolishly and falsly, considering the little acceptance and bad successe hee found after his former offering. *Samuel* had told him, hee would come downe to Gilgal, and sacrifice sacrifices: yet hee would not de-

H ferre

1 Sam. 15. 9,
15.

1 Sam. 13. 12

ferre untill he came, but
(without any warrant from
Gods Word) hee forced
himselfe, and offered burnt
offerings: Whereupon the
Prophet charged him with
the breach of Gods com-
mandement, and told him,
his Kingdome should not
continue. Let his example
admonish us to be vigilant
in taking heed, lest we leave
our first love, and be begui-
led of our reward: We can-
not be too carefull in trying
our selves, and discovering
any losse or impediment,
whereby our spirituall estate
is impaired. In the Parable
there is a woman propoun-
ded worthy of our imitati-
on, who when shee had lost
one of her ten peeces of sil-
ver, shee sought diligently
till

till shee found it. The Law of God is better than thousands of gold and silver: If we have broken any one of the ten Commandements, wee should seeke for Gods mercy in forgiving our transgression, and restoring unto us the joy of his salvation; and should rejoyce more in his love, delivering us from perdition and condemnation, than any one doth that findeth great spoiles. The Image of Almighty God in the beginning was stamped upon man, and the superscription of his power and dominion, by which hee did apprehend that loyaltie and subjection, which was due to the King of glory. Now since our gold became

7 sal. 119. 72.

*Heb. 1. 3.**Jam. 4. 8.**2 Tim. 3. 21.**Plin. Sec.
l. 17. c. 27. de
serceratione.*

droffe, that inscription was obliterate, and that image defaced, which is againe renewed by the merits of Christ, who gave himselfe for us, that hee might redeeme us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good workes. As hee hath purged our sinnes, so he expects that wee also should purifie our hearts, and purge our selves from all evill, that wee may bee prepared unto every good worke. There are divers and sundry helpfull meanes to bee used about the roots of trees, and some especially belonging to particular trees, either to revive them, and make them flourish, or to cause them

to.

to beare fruit, or to meliorate and amend their fruit: In such great choice, I will select those two, which are mentioned by the Dresser of the vineyard, who saith, *I will digge about the figge-tree, and dung it*: Not that he intends to digge about it, only to make way for that which he should apply unto the root; but when either of these remedies apart, and both together are commodious, hee would use them joyntly for the more certaine cure of that barren tree: First then we observe, that digging about the roots is very beneficiall unto the tree, which is apt to bee strangled in a stiffe and stubborne earth, where the root can find no passage to

Luke 13.8.

In laxiore
solo plantæ
laxiores, in
denso sæpe
strangulan-
tur.

Fitque quasi
nova terra
quæ vetus
erat; Inter-
polatur,
enim Aer
edomat, si-
mul imbres
patitur.

Densato solo in crustam, nequit subire alimentum,
Scal. in Theop.

Etiam radices circumcidisse prodest. *Plin. Sec.*

Col. 3. 10.

spread it selfe; but growes very kindly in a loose earth, that is refreshed and dissolved by this meanes, and becomes more capable of the showers, and made every way more favourable unto the plant. Also such of the lesser roots as are cut asunder, doe send forth many small strings, which disperse themselves in the ground, and are effectuell for the good of the tree. Now if men bee thus industrious in labouring to make their trees fruitfull, then we ought to use all meanes possible (so much as in us lieth) that our hearts may bee fruitfull; Let us put off the old man with his deeds, and put on the new man, which is renewed in knowledge; and

and be carefull to maintaine good workes, that are profitable unto us. This digging about the tree may fitly bee represented by that which Saint *Paul* writes in his two Epistles to *Timothy*: In the former he saith, *Neglect not the gift that is in thee*; Let not the grace of God in thine heart be there buried, as dead earth, that lies at the root of the tree, and is not profitable: And not satisfied with that which hee had spoken before, in the second Epistle he doth againe presse upon him that former exhortation, with a description of the manner how it ought to be performed, *I put thee in remembrance, that thou stirre up the gift of God which is in thee*;

Tim. 3. 8.

1 Tim. 4. 14.

2 Tim. 1. 6.

thee; as the earth is stirred in digging : If there be any power or vertue therein, it will then appeare. If there bee any grace or holinesse, wee should excite the same by the worke of the quickning Spirit : Doe not thou abide in a dead estate void of the new life; but come forth with *Lazarus*, arise out of the grave of corruption, that God may be glorified by thy good conversation. In the next place he saith, Hee will dung the figge-tree, that it may beare fruit. I intend not to rehearse the severall substances, which are nominated by divers * Authors, as conducing to fructification, when

* Lotium
suillum aut
stercus ad
arborum ra-
dices addi
præcipit, ut
Favulum
malorum
fiat, &c. *Cato.*

Vel Pabulum malorum, i.e. pro cibo (vel quod immundo lotio mala delectentur.) *Turneb.* Stercoratio fit ex animantium excrementis, vel è stipulis, culmis, aut terre medullâ.

— laid

laid about the roots of the trees ; being so applyed, there is vertue and efficacie in them : but here to set them downe, would not yeeld that profit which I most desire : As they are to be covered in the earth ; so they shall bee concealed from the Readers view, and passed over in silence ; My principall aime is to doe good in amending the barren heart , rather than the barren earth : Wherefore let us attempt to draw some benefit unto our selves. The Apostle tells us what he accounts to bee dung, Even all his own worthinesse and workes, all his owne privileges and prerogatives whatsoever : He was so far from being exalted above

Phil. 3. 8.

measure by them, that hee rather casts them downe to the root, and esteems them of no value: And surely, he was a plant of renowne, raised up by the Lord, whose height reached unto heaven, when hee was caught up into Paradise it selfe; whose leaves were faire, and his fruit much, preaching the Gospel to many Nations; yet hee assumes not any praise to himselfe, but gives the glory to God: Hee doth not attribute his good fruit to any humane power, but to the divine mercy; Not to any inferiour cause in himselfe, but to the Sunne of Righteousnesse, which shined upon him, who before was in darknesse. The humble heart

heart is most fruitfull; when wee are abased in sense of our owne insufficiency, we shall be enriched with Gods favour : Such as trust wholly to their proper gifts, doe rest upon the foot of pride, which will slip away, and overthrow them; Much of that hot substance applyed doth consume the root, and destroy the tree : They that are high-minded, and conceited of their abilities, doe seeke their owne subversion : Wee should be so farre from ascribing any excellency or dignity to our owne power, and the might of our hand, that we should rather in all lowliness confesse, that wee are all as an uncleane thing, and all our righteousnesses are as filthy

Deut. 8. 17.

Isa. 64. 6.

filthy rags. There is just cause to be humbled and abased when wee observe how barren we have made the earth by our sins, so that we are constrained to use diuers compounds and ingredients (the naming wherof would be offensive) of very meane estimation, to help to revive it, and restore it to some part of its former strength and vigour.

In like maner we may bewaile and lament the deadnesse and perversenesse of our hearts, whenas all the furtherance and comfortable encouragement we can use is not sufficient to rectifie them, and bring them to good perfection. So great is their crookednesse they cannot be made straight; so many

many are the graces wanting, they cannot be numbered. And yet we must not couch downe under our burthen, for then our field will be all growne over with thornes, and the face thereof will be covered with nettles, and the stone wall will be broken down; our soules will be filled with vice and impietie: But let us with much labour seeke to reforme what is out of order, and to supply what is defective; that as the heart is one of the little members of the body, so it may be like the poore mans small tenement, well manured.

It is a common practice to lay some choice earth and good mould about the roots of the trees, that they may grow

*Laudato ingentia rura,
Exiguum colito. Virg.
Quæ cura totum postulat virum sibi. Baudius.*

2 Pet. 1. 4.

Ephes. 2. 7.

grow, and be fruitfull: so we should apply unto our selves the exceeding great and precious promises which God hath given unto us, and the exceeding riches of his grace which he hath shewed in his kindnesse towards us, through Christ Jesus; and thereby we shall find vertue to come into our soules, and shall be enabled to bring forth good fruit.

Leaving the root, we will contemplate the body of the tree, and from thence we will ascend unto the branches. It is an usuall practice to hacke the trees in the barke, both downeright and acrosse, which doth great good to trees, and especially delivereth them from being bark-bound, and killeth

Bacon cens.

v. 40.

Vedrigal intercipit sibi
vafer ille a-
trienfis, heri
sobole de-
menso suo
defraudato.
Scal. in The-
op.

killeth their mosse. Something wee may performe which shall in part be answerable hereunto. I intend not to approve of their custome who scourge themselves, as the Priests of *Baal* did cut themselves with knives and lancers, till the blood gushed out upon them; which is like that humour of *Artaxerxes*, who would have the robes of his Nobles scourged for such offences as their bodies should be beaten; Our wounds must pierce deeper than the barke, even to the heart, which must be rent by contrition. There may be an inward bruise, though there bee no outward breach: there may be true compunction without vaine often-

1 *Kin.* 18. 28.In corde, non
in cortice.

*Mat. 6. 16.**1 Cor. 9. 27.*

ostentation. The Pharisees did dis-figure their faces when they fasted, by art they composed themselves to looke pale and leane, that they might appeare unto men to fast; But Saint *Paul*, not regarding mans day, did keepe under his body, and bring it into subjection: So we by fasting & humiliation should subdue the body, that the soules burthen may be light, and the yoke easie, when the body doth not rule as a tyrant, but is ready to goe and come like a servant.

Lastly, we cut off such branches as are not profitable, and the water-boughs, which are overshadowed by the superiour branches: so we must lay aside all earthly affecti-

affections, and carnall desires; And as the reapers in Gods harvest doe gather out all things that offend, so wee his husbandmen ought to cut off all corrupt and unfruitfull branches, all wicked actions and worldly cares, whereby we may be overcharged and hindred from obtaining true happinesse. God hath given the pruning hooke into the hand of the Church, that it may have power to take away wicked persons from among us: And God hath put the pruning hook into the hand of every Christian, to judge, and trie, and prove himselfe, that he might reject and cast off all impiety, destroying the flesh, that the spirit may bee saved in the day
of

Mat. 13. 41.

1 Cor. 5. 2.

of the Lord Jesus.

As it is required that we should thus labour to make our selves fruitfull; so likewise we must be industrious in seeking to bring them into the same good condition which are committed to our charge; especially to traine up our children in the way they should goe, and when they are old they will not depart from it: If we neglect the performance hereof, we may feare that will come upon us which doth befall divers trees, whose branches are broken, and they smitten and beaten, because of the fruit that grew upon them: so we should be punished for the transgression of our children, as *Eli* was, who neglected to prune and

Pro.22.6.

Quæ laceris
ramis, per-
strictoque
ardua libro
Cerratim
fundis per
latus omne
petor.
Infelix, fru-
ctus in mea
damna fero.
Alciat.

1 Sam.2.31.

and correct his sonnes, and therefore the Lord did threaten to cut off his arme, and the arme of his fathers house; hee did not chastise them for their apostasie and back-sliding from the right way, and therefore he himselfe, by Gods judgement upon him, fell backward, and his neck brake, and hee died. The chiefe care of the parent must be to bring up that young nurserie in the nurture and admonition of the Lord: that as the peach and some plumbs are good arising from the kernell; so they from their childhood may know the holy Scripture, which is able in that tender age to make them wiser than their teachers, and to understand more

Ephes. 6.4.

*Perficus &
prunus ex
osibus opti-
maz. Scal in
Theop.*

Ut corpora
ad quosdam
membrorum
flexus forma-
re, nisi tene-
ra, non pos-
sunt.

Quintil.

Psal. 128. 3.

more than the ancients. Trees not regarded become crooked and unfruitfull; but duely tended, they grow to perfection. The branch at first shooting out is tender and flexible, but at last it growes to a hard and stubborne bough. In the beginning if any member of their body grow out of order, we will be carefull to seeke for help, before their joynts be knit, and their bones bee stiffe; Oh let us be as provident for their soules as we are prudent for their bodies. What is *Absaloms* beauty, or *Sauls* stature, without *Solomons* wisedome? *David* saith, thy children shalbe like Olive plants round about thy table: not like the tall Cedar, but the fruitfull Olive;

Olive; Their praise and dignity shall not consist in outward forme and comelienesse, but in heavenly endowments and divine gifts; and being so qualified, they may well be likened to the Olive, the fatnesse whereof was used to honour God in sacrifices, and to make the face shine in annointing. They doe seeke to advance Gods glory, and they make their father rejoyce, and have a cheerefull countenance, when they behold them walking in all the commandments and ordinances of God blamelesse. If we desire our sons may bee as plants growne up in their youth, we must command them to keepe the way of the Lord; and as wee are
burning

*Judg. 9. 9.**Psal. 104. 15.**Psal. 144. 12.*

1 Kin. 1. 6.

Heb. 12. 9.

burning lights by godly instruction, so we must be shining lights by vertuous example. For what they have seene us doe, they will make hast to doe as we have done. Be not too indulgent; you see how *Adonijah* rewarded his fathers love, who had not displeased him in saying, Why hast thou done so? And yet he would displease his father, and though not in word yet in deed would question his authority in disposing of the kingdome to *Solomon*, who was chosen by the Lord God of Israel. We have had fathers of our flesh which corrected us, and we gave them reverence; It may be the more reverence for their correction, when it was without provocation

eration or discouragement.

There is no young tree that doth not send forth some twigs that would be cut off; In youth there is something to be taken away. Doe not adde the evill of rioting and excesse unto the vanity of youth. Such as bring them up in luxury, deale by their children as *Hortensius* did by his trees, who powred wine to the roots of them in stead of water. We should rather imitate the Prophet, who saith, *I will water thee with my teares, O Heshbon.* We must bewaile their offences, and be humbled for our former sins; Consider from what stocke they did proceed, and when we behold their infirmities, let us remember that such were some

Vino irrigare
consuevit.

Macrob.

Tantumque
honoris in-
crevit, ut me-
ro infuso
enutriantur.

Plin. Sec.

Esay 16.9.

1 Cor. 6. 11.

Multa ista-
rum arborum
mea manu
sunt facta. Ci-
cero.
Plusar. in
Artax.

some (if not all) of us; But we are washed, but we are sanctified, but we are justified in the name of the Lord Jesus, and by the spirit of our God. Our planting and watering, and all our labour about them will be vaine, unlesse God give the increase. *Cyrus* might speake of the trees planted by himselfe, but his owne name (in the Persian tongue) did put him in mind of the Sunne, without whose influence the work of his hands could not prosper. God is able to change *Benoni* into *Benjamin*, to make thy sonne become a plant of righteousness; The child of so many prayers, of so many teares, cannot miscarry: Thou maist thinke thy sons heart to be as dead

dead and barren as *Sarahs* wombe : The Lord, who strenthened her to bring forth *Isaac*, is able by the operation of the Spirit to forme Christ in his heart, causing you both to laugh and rejoyce.

There is some fruit that is harsh and unfavoury when it is gathered, but usefull and pleasant after it hath been kept a long time : Although for the present thy son bee as grievous unto thee, as *Esau* to his mother; yet through the Lords mercy hee may hereafter prove as comfortable and obedient, as *Joseph* to his father. In the last place, I will adde another care and charge of the Parent, which is the first and last, yea the

I onely

onely aime and desire of most men, who labour to perform, or rather to pervert that place, where it is said, *Fathers ought to lay up for their children* ; that as the branches derive their sap and nourishment from the root, so children should receive some estate & means from their parents: Which ought to be done decently and in order ; Not that the father, like an earth-worm, should be hidden as the root under ground, living in wilfull penury and obscurity, that afterward his branches may flourish in greatnesse, and spread themselves abroad. He is worse than an Infidell, that provides not for his family ; and hee is worse than an Infidell, that doth

Quæ quantum
tum vertice
ad auras
Æthereas,
tantum ra-
dice in tar-
tara tendit.
Virg.

doth provide for his family in this manner, when hee forgets to distribute to the necessity of the Saints, and excludes all works of piety and charity : thinking that there is but one thing needfull, which is, to bee troubled about many things, to be overcharged with cares, to bee entangled with worldly affaires, to eate the bread of sorrowes, that he may heap up riches, and the glory of his house may be increased : He seekes not for the beginning and increase of grace, but placeth his godlineffe in gaine, and useth all crooked waies and sinister meanes to obtaine his wretched ends, *viz.* that his estate, which formerly was small as a grain of mu-

I 2 stard-seed,

Ramorum
pondera
adeo in ter-
ram curvan-
tur, ut annuo
spatio infi-
gantur, no-
vamque sibi
propaginem
faciant circa
parentem.

Scal. exer.

de Indica

ficu.

Mangle in

Purchas.

Arbore de
rais.

1/a. 5. 8.

Et quas fal-
laci colle-
git lingua
parentis,
Has eadem
nati lingua
refudit opes.
Claudian.
Diræ filius
est rapacita-
tis. *Martial.*

stard-seed, may wax a great tree, and shoot out great branches; and so in the end become like that tree, whose branches spreading from the body, doe bend themselves downwards to the earth, where they take hold, and with new rooting multiply themselves into a wood; They enlarge their borders, joyning house to house, and field to field, till there be no place, that they may be placed alone in the midst of the earth. The plant which was a long time in growing up, may soon be hewen downe: No-thing is more usuall than for the sonne to cut downe those trees, which were cherished and maintained by the father; to waste that substance.

substance with riotous living, which was gotten with avarice and rapine: wherefore bee not herein just overmuch, neither make thy selfe over-wise: Wholly to cast our selves upon the Lord, and to neglect all lawfull meanes, is a presumptuous temptation: Againe, to sacrifice to our net, and trust to our owne wisdom, not leaving any space where God may worke by his power and providence, is a desperate contempt of the divine blessing, which is the best inheritance. Hee that hath swallowed downe riches, shall vomit them up again: God shall cast them out of his belly. The increase of his house shall depart, and

I 3

his

Fortunam si
avidè vorare
pergas,
eandem malè conco-
quas necesse
est. *Sincer.*
Job 20. 15,
28.

his goods shall flow away
in the day of his wrath. If
God prepares a worme to
smite the tree, it withereth:
If hee blowes upon the
same, it perisheth sudden-
ly, and comes utterly to an
end.

This is the conclusion of
the covetous man, and the
same confusion belongs to
all other ungodly men:
*I have seene the wicked in
great power, and spreading
himselfe like a green bay-
tree; yet he passed away, and
loe he was not: yea, I sought
him, but hee could not bee
found:* Such men may bee
compared unto that tree,
which doth ever beare
leaves, and never any fruit;
so they may make shew of
piety, and seem to be reli-
gious,

*Psal. 37. 35.
Luce dile-
ctior omni
Laurus hanc
imo stipite
casam vidit,
Claudian.*

gious, but doe not bring forth the fruit of the Spirit. The Bay-tree prospers best in the shade; so they seeke not to be enlightened from above, and to have the Sun of Righteousnesse arise and shine into their hearts: That tree is not blasted nor consumed by lightning; so they are not moved nor awakened, when they heare Gods judgements denounced against sinners: But as the ancient Conquerours were crowned with Laurell; so they doe triumph as victorious when with their carnall weapons they seem to overcome such as they thinke to be their enemies, because they tell them the truth, breaking their bands asunder, and casting their

Traditur
non feriri
ipsam à ful-
mine. *Fra-*
castor.

·Hæc victores
Delphi co-
ronari, &
triumphan-
tes Romæ.
Plin. Sec.

En frigidus
orbes, Pur-
pureos jam
somnia obit,
Val. Flac.
Corpus ina-
ne animæ
frigus letale
secutum est,
Ovid.

Laurus
Terribili
sonitu flam-
mâ crepi-
tante cre-
matur.
Lucret.

cords from them : yet let
 them remember, that as the
 branches of this tree are
 used in solemnities of re-
 joycing and mourning ; so
 their present solace and de-
 light may soon be finished,
 and they bee called to sor-
 row and lamentation. The
 Bay-trees, which for many
 yeeres have flourished, are
 smitten by a great frost, and
 doe wither away ; Such as
 heretofore have lived in
 prosperity , and enjoyed
 their health and strength,
 may soon bee surprized by
 that cold sleep , and have
 their bodies benumbed by
 death ; After which, as the
 Bayes doth crackle & make
 a noise when it is burnt ;
 so they, being cast into un-
 quenchable fire, shall con-
 tinue

tinue in weeping, and wail-
 ing, and gnashing of teeth:
 There shall bee desperate
 yellings, and hideous out-
 cries; the mighty voice of
 Thunder, the raging of the
 Sea, the Cataracts of Ni-
 lus, the sound of the Ord-
 nance, the roaring of Lions,
 howling of Wolves, low-
 ing of Oxen, barking of
 Dogges, all the most dread-
 full and offensive clamours
 in the world are not to bee
 compared to the torments
 that shall be inflicted upon
 the sonnes of perdition in
 this their sense of Hearing.
 In the time of their life
 God gave them this sense,
 by which faith doth enter
 into the soule: Eares they
 had, but not an eare to
 heare and hearken to the

Fragiles in-
 cende bi-
 rumine lau-
 ros. *Virg.*
 Quod inter
 arendum
 fragorem
 edunt. *Turne.*

Word of truth ; and therefore neglecting to improve this gift to their comfort and salvation, they are justly therein punished after their decease : Not labouring now to receive good things thereby, afterward they receive evill things. When such as stand in the way of sinners, doe heare what evill of punishment the Lord doth threaten to bring upon the impenitent, I wish that both their eares may tingle, that they may be moved with horroure & feare of the vengeance of eternall fire ; & having a space given them to repent, if not for love of God, and the joy that is set before us, yet for dread of the fiery indignation, that they may returne
unto

unto the Lord in an accepted time, while they may be heard, before that day doth overtake them, in which they shall be as farre from succour, as from audience.

Our daies upon earth are a shadow, whereof we may fitly be admonished by this green tree, whose leaves do never fall: Wee may soone be changed from a flourishing to a languishing estate; and therefore as this tree doth produce some berries for medicine, though not for meat; so let us bring forth fruit meet for repentance, that the diseases of our soules may bee healed, and the issue of our corruptions may be stopped.

It may be expected; that as we have compared wicked

Job 8.9.

*Mar. 8. 24.**Isa. 2. 13.**Judg 9. 15.*

ked men in generall unto this Bay-tree mentioned by *David*; so we should now descend to some particulars, that wee may see such men, as trees, walking; as the blind man of Bethsaida did, when hee began to be restored to his sight. It is true, that such men are resembled to divers kinds of trees: As the proud man to the Cedars of Lebanon, and the Oakes of Bashan; The ambitious to the Bramble, and the like: But within the compasse of our ground we desire to maintaine only such trees as are fruitfull. Wee will herein follow the example of Christ, who oft-times resorted to the garden with his Disciples; not of *John* the

the Baptist, who went into the wilderneſſe : Wherefore omitting to ſpeake of wild and barren trees, we will apply our ſelves unto the Vine, whoſe fruit being rightly uſed, doth excell the fruit of all other trees, and is ſaid to cheare both God and man ; God in a drink-offering, and man when hee doth uſe it with moderation : and is therefore preſcribed to be given unto thoſe that be of hea-
vie hearts, that they may forget their miſery : But as commonly abuſed, it is the poyſon of Dragons, and the cruel venome of Aſpes ; At the laſt it bites like a Serpent, and ſtings like an Adder. The blood of the grape doth occaſion ſuch as
exceed

*Fructum
vitis qui præ
aliis omni-
bus excellit.
Calvin.*

Pro. 23. 32.

Res epulis
quondam,
nunc bello
& cædibus
apta. *Ovid.*

exceed therein, to powre out their owne blood, and to shed the blood of other men. And as this plant is not able to subsist without some supportation; so the bodies of such as doe transgresse thereby, are made weake and unable to uphold themselves: Also their understanding is darkened by clouds and vapours, ascending from the dead sea of a defiled body, which doe hinder the influence of the divine light upon their soules.

1 *Thes.* 5. 7.

In former times, they that were drunken, were drunken in the night; but now sinne is growne impudent, and that evill which heretofore was secretly committed, is now acted before

before all Israel, and before the Sunne. It would be superfluous to attempt any further discovery of this bestiall pollution (I may be taxed of error in calling it bestiall, because every beast doth abhorre wine) when as the offenders themselves have neither will nor power to conceale their sinne from the view of all men. I will not subscribe to the practice of *Lycurgus*, who to reduce his subjects to sobriety, caused all the Vines to be rooted up: Nor to *Domitians* Edict, that none might plant Vineyards: Nor yet to that custome of divers Nations, who interdicted the importation of wine; but as the smell of the Vine

in

Omne brutum à vino naturaliter abhorret.
Alian.

Edixit ne quis in Italiâ novellaret. *Sueton.*
Nervii, nihil patiuntur vini inferri.
Sic Sueton.
Cæsar de lib.
Gal. l. 2. c.
l. 4.

in the time of its flourishing
doth drive away Serpents
and venemous Creatures ;
so it would be a great hap-
pinesse, if these impure
wretches were prohibited
from partaking of this
good fruit, that maketh
glad the heart of man : and
then, as by Gods gracious
providence, our Vines in
this Land are not, Now,
hurtfull unto the people by
producing wine ; so like-
wise the people may not be
hurtfull unto the Land by
their provocation of Gods
anger to punish them for
their uncleannesse ; but we
all may be free from intem-
perance herein : and if any,
that only such Nations, as
have drunke of the wine of
the wrath of the cup of for-
nication,

nication, may exceed in the abuse of the wine that growes among them. And yet I would to God that they also were the Lords people, and altogether like unto us (or such as we then should be) in being delivered from the bonds of spirituall and corporall drunkenness. While I reprove this excessse in others, I my selfe may seem to exceed and to wander from my present purpose ; but the Vine (whereof wee now treat) is a luxuriant plant, whose branches runne far. A large digression may be tolerable in me, when I reprehend a great transgression, that is intolerable in very many. Having related what harme and losse it brings

Serpentem
multiplici
lapsu & erra-
tico. Cicero

brings to others, we will now enter upon our vintage, and see what gaine and benefit may redound unto our selves.

The Church in divers places of Scripture is resembled unto a Vine that was planted by God himselfe, who doth fence it and bestow cost upon it, & looks that it should bring forth grapes. There is no plant that requires such frequent pruning as the Vine, which will become wild and unfruitfull if the loose and spreading branches be not cut off every yeere. By which we are againe put in remembrance how needfull correction is for us, lest this pleasant plant, this noble vine, bee turned

Ferro ampu-
tans coercet
ars agrico-
larum, ne
sylvescat
samentis.

Cicero.
Nisi putetur
sylvescit, at-
que ut lu-
damus, la-
bruscescit.
Scal in Theop.

ned into the degenerate
plant of a strange Vine; lest
we waxe wanton against
the Lord, and forget him
that nourished us, and
brought us up. Now no
chastening for the present
seemeth to be joyous, but
grievous; neverthelesse, af-
terward it yeeldeth the
peaceable fruit of righte-
ousnesse unto them that are
exercised thereby. The
goodly cluster may seeme
to be spoiled, being cast in-
to the wine-presse to bee
crushed and strained, when
as by that meanes comes
forth the new wine, which
is so usefull and comforta-
ble; but if it had remained
as before, it would have
beene of short duration and
small benefit. So then both
from

*Jer. 2. 21.**Heb. 12. 11.*

Heb. 12. 6, 7.

*Ezek. 19. 12,
13.*

from the tree and the fruit we may conclude that afflictions are good for us, and are a testimony that we are sons, and such sons as are beloved of our father; though some twigs be taken off, other more profitable will shoot forth in their place. God who is able to graffe those branches in againe that before were broken off, is likewise able to make other branches spring up in lieu of them that were taken away. It is better for the Vine to be pruned, and still to grow in a fat and fertile soile, than not being drest and tended, at last to be pluckt up in furie, and planted in the wildernesse in a dry and thirsty ground. It is better that the branch should

should be purged by the husbandman, that it may bring forth more fruit, than to suffer the Vine, being not regarded, to be rooted up by the Bore of the forest, and troden downe by the wild beast of the field. It is better to be chastened of the Lord, than condemned with the world. In time of persecution, or the greatest extremity, there is an argument of comfort from the Vine: for as that in winter seemes to be more seere and drie than any other tree, as if it were fit for nothing but the fire; yet in the spring it recovers the former beauty, growing more, and putting out the branches further than any other tree that is fruitfull: Even so when we
are

John 15.2.

are pressed out of measure, above strength, in so much that we despaire of life; yet even then God who raiseth the dead, is able to deliver us from so great a death; He that can make the withered branches to shoot out, and the drie bones to live, can also raise us, even when we are lowest, unto an estate of consolation and thanksgiving.

The Church is like a Vine, and every Congregation may be compared unto a cluster, in which many grapes doe grow together. So the people ought to be firmly knit together in love and unity, to draw their nourishment from the same root, and to be ripened by the same influence of the Sun,

Sun, and to be refreshed by the same dew of the divine grace. Although the Spies which were sent by *Moses*, and brought the cluster of grapes out of the land of promise, did not partake of the blessings of that land; yet Gods messengers, who doe carry these clusters into the heavenly Canaan, shall for ever enjoy the felicity of that better Country.

If we take the Church to be the Vineyard, (as it is oft-times called) then we must consider every true beleever to be a Vine, unto which he may well be likened. For as in grafting of the Vine it was usuall to let the stocke, in regard of the abundant moisture, to bleed divers dayes before the Cyons was fastened

Ulc ex ea su.
at quod ni-
mium est.
Scal. in Theop.

Psal. 128. 3.
 Jamjam con-
 tingit sum-
 mum radice
 flagellum.
Carut.
 Qualiter æ-
 quævo socia-
 tam palmitē
 vitem Ultrius
 amat. *Stari.*

2 Kin. 7. 17.

fastened thereunto; so there is a time of mourning before the Lord doth put joy into the heart. We doe first lay apart all filthinesse, and superfluity of naughtinesse, before we receive the ingrafted word. This is the weakest of all plants, and must be sustained by the sides of the house, (as *David* speaketh) or by some wall, or frame, or such like stay, or else be joyned to some tree: so we being feeble and infirme in our selves, are supported by the favour and goodnesse of God. Such as make flesh their arme, or trust to any outward help, doe as *Joram* did, who leaned upon the hand of that man which was soone trodden downe:

That

That shore and strength upon which they rested may suddenly be taken away from them. The Vine being thus weake in it selfe, doth by the tendrels or small strings seeke to catch hold upon any thing it doth touch, and to grasp it fast, that it may be sustained thereby: Thus we, being sensible of our owne frailty, should apprehend the gracious promises and rich mercies of Almighty God, and adhere unto Christ by a lively faith. *Jacob* would not let the Angel goe except he blest him: so we by applying the merits of our Redeemer unto our soules, doe receive a blessing from the Lord. When wee doe tie our selves unto our Cre-

K atour

Si quid attingerit ulterò amabit, & quidem viriosius amplexabitur, &c. *Tertul.*

Ut se erigat claviculis suis quasi manibus, &c. *Cicero.*

Adeo ramos stringit, ut crassescere prohibeat. *Scal.*

Gen. 32.26.

Ezek 15.3.

atour by the cords of love, (which is the bond of perfectnesse) as a Sacrifice unto the Altar, we shall be kept from falling, and the Serpent shall not have power to fold himselfe about us, who are so neerely united to our heavenly Father. The Vine-tree is not fit for any use but onely to beare fruit: shall wood be taken thereof to doe any work? or will men take a pin of it to hang any vessell thereon? An unfruitfull Christian is the most unprofitable creature that is; a heaieve burthen to the earth, a cumbrance to the ground, no better than the wild gourds in the pot, a vexation to the righteous soule, and a stumbling block to the wicked.

Other

Other trees may beare fruit upon the young sprigs that did shoot out in the former yeere; but this doth exceed them all, bringing forth grapes upon the new branches, in the same yeere in which they did proceed from the body of the Vine: thereby teaching us even in the very beginning of our profession to become fruitfull, and profitable in our conversation, running the waies of Gods Commandements, and without delay making haste to keep his Statutes.

How can they that have neglected so great salvation, and deferred to returne unto the Lord, expect that he should heare them, when in affliction they seeke him

K 2 early

Ps. 119. 32.
60.

early (seeming fervent in prayer when they first begin to call upon his Name) and cry unto him, O God make speed to save us, O Lord make haste to help us, whereas they during their whole life, it may be these forty yeers long, have grieved the good Spirit, and erred in their hearts, putting the evill day of Gods judgement, and the good day of true repentance far from them? But there is fruit of a better rellish to be gathered from the Vine; if that be prevented by the frost, and hindred from bearing one yeere, in the following yeere it will recompence that losse by a twofold restitution. If we have been as trees without fruit,

Gelatione
cohibita, in
sequenti
anno du-
plum dabit.
*Scal. in
Theop.*

fruit, we must not still persist in impiety, and live to the lusts of men, but labour to redeem the time, by abounding alwaies in the worke of the Lord ; that as *Ahimaaꝝ* over-ran *Cushi*, who was sent before him ; so we may supply by our diligence and chearfull obedience what was wanting in time : And as Saint *Paul*, who was last called, was not a whit behind the very chiefest Apostles ; so we in spirituall endowments and glorious reward may be made equall unto them, who entred the worke before our selves. Where the fruit of this tree is most esteemed, they doe not suffer any old Vines to grow, but replenish the ground

2 Sam. 18. 23.

2 Cor. 11. 5.

In agro An-
reliano vina
excellentis-
sima;
Nulla vinea
vetula, sed
&c. *Ibid.*

*Ephes. 4. 23.**Psal. 103. 5.**John 2. 3.**Initia vini
esse aqua.
Ibid.*

with new, whose fruit is most acceptable; thereby teaching us to put off the old man, and to be renewed in our mind, putting on the new man, which after God is created in righteousness and true holiness. The Lord satisfieth our mouth with good things, so that our youth is renewed like the Eagles: And the Lord satisfieth our soule with his mercy, so that his graces are revived and repaired in us by the worke of the quickning Spirit; He turned the water into wine at the marriage of Cana in Galile; and hee sends the comfortable showers, that doe moisten and cherish the roots of the Vine, causing them to produce their fruit,

fruit, in which there is a blessing ; Hee turneth our sorrow into joy, our weeping into rejoycing ; He maketh the barren woman to be a joyfull mother of children ; and hee maketh the barren heart to bring forth the fruit of the Spirit, and giveth wisdom and all heavenly blessings liberally, above that which wee can aske or thinke ; Our lot is false to us in a good ground, we are planted in a fertile soile, we receive the best gifts from the open hand of a bountifull Father.

Now as the Vine doth draw much vertue and nourishment out of the earth, that it may produce abundance of goodly clusters, and great plenty of large

K 4 leaves,

I/a.65.8.

John 16.20.

Psal.113.

*Necesse est
eam multum
quoque tra-
here. Ibid.*

leaves, and long branches ;
so we should derive much
strength and power from
that fulnesse which is in
Christ, that wee may bee
complete, and furnished un-
to every good worke ; be-
ing fitted to performe any
holy duty, being prepared
to suffer any triall or afflicti-
on, which the Lord shall be
pleased to impose upon us:
As upon the Vine there be
great store of grapes joyned
together in one cluster ; so
in the soule of a Christian
there should be all kinds of
graces accumulate and hea-
ped together, in stead of
that masse of sin and lump
of corruption, which wee
brought into this world:
Wee should be filled with
all knowledge, and all joy,
and

and peace in beleeving; we should be full of goodnesse, ready to communicate, willing to distribute to the necessity of other men: Which workes of charity, and all other pious actions, are like the fruit of the Vine; for as wee have the comfortable use and benefit of that, a long time after it hath been trodden in the wine-presse; so likewise, of Gods free grace wee doe receive the reward of the good things done in our body after our dissolution; and doe then drinke the cup of salvation, when wee enter into our Masters joy, and are delivered from all weaknesse in the body, and infirmity in the soule; from all inward and outward frailties, even

K 5 as

as the grapes in the wine-
presse are freed and cleared
both from the huskes and
kernels : Such is our cor-
ruption and imperfection
here in this world, that our
best performances are pol-
luted by the contagion of
sinne dwelling in our mem-
bers, and may in that re-
gard bee likened to these
grapes, or our other fruits,
which have either some-
thing without to bee pared
off, and cast away, or else
some coare, stone, or ker-
nell within to be rejected. In
our most devout exercises,
and godly endeavours,
there is either some defect
and error to be discerned
by man, who lookes to the
outward appearance ; or
though wee should bee
blame-

blamelesse before man, yet there is some inward rebellion and iniquity, that is naked and manifest before the Lord, who looketh to the heart. When we are sensible of our former excesse and superfluity, and are cast downe in acknowledgment of our transgressions, wee should not thereby be deterred from continuance in well-doing; but rather seek to amend that in which we have failed, and gone out of the way; that as such fruits are esteemed best (in their kinds) in which there is the least waste, either in the shell, or any other part that is unprofitable; so our performances may be most acceptable, when they are not defiled by any grosse error

*Mollusca,
quod ceteris
nucibus
mollior sit.
Macrob.*

Mat. 3. 12.

rouer or presumptuous sinne. The Lord, who is able to purge the wheat from the chaffe, will approve of our good endeavours and godly desires, being the fruit of the Spirit; and will be pleased to pardon our swerving and deadnesse, which proceed from the bitter root of a deceitfull heart.

In divers of our fruits there is some kernell, that being sowne doth grow up in such a plant, as may bring forth more fruit of the same kind; in like manner, the end of one good action should be the beginning of another: we should labour to increase and multiply in heavenly graces, and spirituall gifts, and our reward shall be great in heaven:

ven; For unto us it shall be
given to eate of the Tree of
life, which is in the middest
of the Paradise of God: A
tree that bears twelve man-
ner of fruits, and yeelds her
fruit every moneth: Such
fruit as doth for ever ex-
empt us from the dominion
of death; such fruit as doth
open our eyes, for we shall
see God face to face; such
fruit as doth make us to be
as gods, wee shall bee like
him, for wee shall see him
as hee is; such fruit as is
good for food, so very
good, that when we taste
thereof, wee shall never
hunger any more, nor thirst
any more: But as the Di-
sciple said, *Lord, evermore
give us this bread*; so wee
shall alwaies desire, and for

Revel. 2.7.
& 22.2.

1 Cor. 13.12.

1 John 3.2.

Isa 49.10.

John 6.34.

ever

1 Cor. 2. 9.

Pro. 3. 18.
& 4. 9.

Gen. 3. 6.

ever enjoy this food that endures in everlasting life : Such fruit as is pleasant to the eye; for since the beginning of the world, the eye hath not seen the things which God hath prepared for them that love him ; Such fruit as is to be desired to make one wise, even wise unto salvation; without which all the wisdom of this world is foolishness, and enmity against God : But this wisdom is a Tree of life to them that lay hold upon her ; a Crown of glory shall she deliver to them. Did our first parents think that the fruit of the tree of Knowledge was to be desired, when it was forbidden? And shall we by a stronger delusion beleeve that this fruit

fruit of the Tree of Life is to be neglected and avoided, when wee are commanded to labour for it? All the trees in the garden of Eden could not satisfie them, but they would eate of the forbidden fruit, though they became subject to the curse thereby. The abundant variety of all the precious fruits brought forth by the Sunne, should not please nor content us, without this blessed fruit of the Tree of Life. *Adam* was prevented, that hee might not put forth his hand to take of that Tree, lest having eaten unworthily, hee deceived himselfe with a vaine hope of life, when death should suddenly overtake him; But wee have

have time and liberty granted unto us, that we may stretch forth the hand of faith, and receive this fruit, whereof if wee eate, wee shall not dye; He might not gather it upon earth, but we may receive it from heaven. The Manna, which was kept untill the holy Sabbath, had no worme in it: If wee now treasure up this good fruit against the Sabbath of Rest for our soules, it shall never be taken away from us; Hee that gathers little, shall have no lacke: But if in this day of salvation we gather great plenty thereof, we may then confidently say, Soule, take thy rest for evermore, thou hast much goods laid up for all eternity.

The

The Tree of Life is in the midst of the Paradise of God: Oh that the fruit thereof were hidden in our inward parts, that we could lay it up, and keep it in our hearts! wee would then esteem all the dignities and delights in the world to be of as short continuance, as the hasty fruit before the Summer, which when hee that looketh upon it seeth it; while it is yet in his hand he eateth it up; And to be no better than that fruit, which was stolen out of the Orchard, that had neither forme to catch the eye, nor rellish to allure the hand; For which that blessed man in his repentance paid the dearest price that ever was paid for any fruit,

Isa. 28. 4.
Ita in manibus confestim *Plant.*

Non erant
formâ, nec
sapore ille-
cebrosa.

fruit, which was eaten by any of the sonnes of *Adam*. We give fruit unto froward children, that they may forsake that which is of more value; Shall wee bee such children in understanding, for the trifling vanities of this life, to reject the durable riches of the heavenly Kingdome? Shall wee for the three Apples of honour, pleasure, and profit, which are cast before us, be stopped in our race, and so lose an incorruptible Crowne, an eternall weight of glory? The commodities of this world may seem to be like the fruits about the dead sea, delectable to the eye as Apples of gold; but being touched, they fall into ashes: when we thinke to
take

Acalanta,
sive Lucrum.
Bacon Sap.
Vet.
Victa cursu
dum malis
tribus colli-
gendis retar-
data Nas.
Com.

take surest hold of them, they deceive us. Wee are not like the Cadusians, who were a strong people, and yet fed upon nothing but Apples and Peares, and such like fruit; from these we receive the least part of our nourishment: So likewise all outward benefits doe not conduce to our true happinesse, unlesse wee use them as we sometimes use our fruit, to procure an appetite unto that which is more solid; So we by tasting of the Lords bounty in these externall blessings, should be excited to hunger after Righteousnesse, and the spirituall food of our soules, that we so we may be abundantly satisfied with the fatnesse of Gods house,
and

Plutar.

and may drinke of the river
of his pleasures for ever-
more.

Now, as the industrious
Bee doth gather honey, not
only from the blossomes
which are upon the trees,
but also from the flowers
which grow upon the
earth; so wee, having for-
merly laboured to receive
instruction from the trees,
will now endeavour to take
some permanent benefit
from the fading flowers. I
will not insift upon the re-
prooffe of them, who are
worthy to be blamed for
their violent desire, to ex-
ceed in all kind of strange
novelties; whose letters are
sent into remote parts of
the world, for some small
seed, or root, which they
cherish

Quorum
literæ in
Thraciam,
Graciam,
Indiam dis-
currunt.
Lips.

cherish as the mother doth the childe; and grieve more for the death of a new flower, than of an old friend. Wee know, that *Adam* in Paradise was foiled, whereas *Job* sitting among the ashes did overcome the Tempter. There is offence by vanity and superfluity, when wee seeke wholly to please the outward senses of the body, and doe never project how to strengthen the inward powers and faculties of the soule: Which error wee will now reforme, hoping by our paines and diligence herein, wee may recover some part of that excellent happinesse of our first estate, rather than be driven further off from the comfortable

Quib. & gri-
us sit florem
aliquem no-
vum n ori,
quam &c.
Idem.

fortable fruition of true felicitie.

First then we doe admire and adore the wisedome and power of Almighty God, whose hands have made all these things. Who can behold the Sunne and Moone, and all the Starres of light, but he must with all reverence acknowledge the glory of God, which is declared by them? and who can view and observe the rare beauty and riches of the earth, but he must confesse the excellent perfection that is seene in them? There was no more spirit in the Queene of Sheba when shee beheld the state and pomp of *Solomon*; and yet even *Solomon* in all his glory was not arrayed like one Lilly.

1 *Kin.* 10. 5.

Matt. 6. 29.

ly: That goodnesse and providence of God which doth shine forth in one flower, doth exceed the greatest roialty of that most magnificent King. The same word in the inscription of the Psalm is expounded either of the Lilies, or of the Instruments of six strings: As the sound of those Instruments, so the sixe leaves of the Lillie may excite us to praise the name of the Lord. If this one flower be arrayed in this manner, then what incomparable lustre and splendour is in that rich wardrobe when it is brought forth? With what wonderfull variety of colours is the earth enamelled? What sumptuous robe of the most mighty Potentate may be com-

Liliorum inscriptio videtur aptissime convenire, &c. Flamin.

Immiscens varios natura colores. Sincer. Parthica quæ tantis variantur cingula gemmis? Claudian.

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*Liliorum in-
scriptio vine-
tur aptissime
convenire,
&c. Flamin.*

*Immiscens
varios natu-
ra colores.
Sincer.
Parthicaque
tantis varian-
tur cingula
gemmis?
Clandian.*

Alba vere-
cundis Lilia
pinge Rosis.
Sincer.
Lilia prato
candida.
Propert.
Et Rosa pur-
pureo crescit
rubicunda
colore. *Virg.*
Sanguineo
splendore
Rosas. *Claud.*

Et dulce Vi-
olas ferrugi-
ne pingit.
Claud.

compared to this raiment of
divers colours, wherewith
this terrestriall globe is a-
dorned? The Lilies excee-
ding white as snow, so as no
Fuller on earth can white
them; the Roses of such an
absolute and perfect red,
that the most exact imitati-
on by art, is no better than
Josephs coat dipped in the
bloud of the Kid, if com-
pared thereunto: the
Violet, whose grave and
stately colour doth surpasse
the Purple of the rich man;
the Tulippa, and many o-
thers, whose yellow is to be
preferred before the cloa-
thing of *Pharaoh's* daugh-
ter, which was made of
wrought gold; And besides
this preheminance of the co-
lour, wherein there is great
diver.

diversity in the same kinds, let us consider the differing shapes and proportions in which they grow, the times and seasons in which successively they blow and open themselves, that wee may never want the abundant choice of fragrant odours, and sweet favours, that most of them doe cast abroad: And we cannot forbear to say with *David*, *O Lord how manifold are thy workes ! in wisdom hast thou made them all; the earth is full of thy riches.* If the eternall power and goodnesse of God be made manifest in these things that are of least continuance, then how much more in the durable riches that are provided for us ? If such beauty be con-

Psal. 104. 24.

L ferred

Cujus rei in-
veniri potest
brevior æ-
tas : *Quintil.*

Cant. 1. 12.

ferred upon a fading flower,
then what unspeakeable glo-
ry is reserved in the heaven-
ly Kingdome ? If such
sweetnesse may be found in
these things which spring
out of the earth, then what
solace may be received by
the good gifts that descend
from above ? If such com-
forts here in this life, what
pleasures for evermore at
the right hand of God ? If
while the King sitteth at his
table, the Spouses spikenard
sendeth forth the smell
thereof, and he be unto her
as a bundle of myrrhe, and
a cluster of Cypres ; If
Christ being absent doth
impart and communicate
such blessings unto us, now
in our pilgrimage, by the
Word and Spirit, then what
fulnesse

fulnesse of joy will there be when we appeare with him in glory? As we are delighted with the smell of sweet herbes and flowers, when they are composed in one bundle; so God is well pleased with the plenteous variety of sundry graces in a true beleever: and then doe we offer up a sweet odour, an acceptable sacrifice unto the Lord.

In the Scripture flowers are frequently named to describe our fraile estate here in this world: *Job saith, Man commeth forth like a flower, and is cut downe. David saith, As a flower of the field, so man flourisheth: the wind passeth over it, and it is gone. Saint James saith, The Sun is no sooner risen with a bur-*

Job 14.2.

Psal. 103. 15.

Jam. 1. 11.

Esay 28.4.

& 40.6.

1 Pet. 1. 25.
 Purpureus
 veluti cum
 flos succisus
 aratro Lan-
 guescit mo-
 riens. *Virg.*
 Pubentesque
 rosæ primos
 moriuntur
 ad Austros.
Statius.
 Ut cum sole
 malo tristi-
 que rosaria
 pallent Ulta
 Noto. *Idem.*
 Alioqui tu
 illos in ve-
 tustatem re-
 servabas, &c.
Quintil.

ning heat, but the flower fal-
 leth, and the grace of the fa-
 shion of it perisheth. The glo-
 rious beauty of Ephraim shalbe
 a fading flower, saith the Pro-
 phet Esay: & in another place
 he saith, that *the goodlinesse*
of all flesh is as the flower that
fadeth; And Saint Peter (as
 it is probable) alluding to
 that place, confirms the
 same truth, that *the glory of*
man is as the flower that fal-
leth away. All outward gifts
 and endowments are as
 flowers, long in planting, and
 cherishing, and growing up,
 but short in enjoying the
 sweetnesse of them. Wee
 may as well resolve to keep
 our flowers continually
 fresh and beautifull, as to ex-
 pect any constant possession
 of the transitory benefits of
 this

this world. Wherefore let us use them as we doe our flowers, which doe please us well while they be fresh, but wee cast them away when wee have had the sweetnesse of them: So long as these outward comforts are helpfull unto us, and doe excite us to praise and thanksgiving, we may safely use them; but when they come to be livelesse and un-effectuall, we should renounce them.

Such are the commodities of this life, and such^e is our life it selfe; it is even a vapour that appeareth for a little time, and then vanisheth away. The longest life that ever any man lived, was not so much as one day in Gods account. How many doe

Floribus tam
diu gratis
donec re-
centibus.
Siden.

Jam 4.14.

2 Pet. 3.8.

Qualcm vir-
gineo de-
messum pol-
lice florem,
Cui neque
fulgor adhuc
nec dum sua
forma recess-
sit. *Virg.*

Una dies a-
perit, confi-
cit una dies.

Job 8. 9.

wither away before they be growne up? How many are gathered in the flower of their youth, in the perfection of beauty and strength? Even as soone as the Sunne is risen, and shines upon them, they fade away: Or if we doe beare the heat of the day, yet when the evening of old age is come, like our flowers of Peru, wee then fall to the ground.

In regard of the brevity of our time wee may change that speech of *Bildad*, *We are but of yesterday, and know nothing*: Wee need not goe so farre as he did; for we may say, *We are but of this day, and know nothing*; and which is the greatest misery in this
our

our ignorance, we care not to know or consider the shortnesse of our lives; We know not that *Adam* abode one day in the state of knowledge before he fell; we know that we shall continue one day in this state of ignorance before wee returne to the dust. The wicked cannot hope for length of dayes, but rather to be snared suddenly in an evill time, when it falleth suddenly upon them. The godly doe neither expect nor desire long life: the world is not worthy of such who are the Lords Jewels, which hee brings forth, and shewes them to the people, and then makes them up againe. If our stay be so short, it

Ecclesi. 9. 12.

Heb. 11. 38.

Mal. 3. 17.
Ostentatus
raptusque si-
mul, solstitia-
lis velut her-
ba solet.
Auson.

Abeamque
ex hac vita,
non ut eje-
ctus, sed ut e-
missus. *Lips.*

behoves us ever to bee prepared for our end, and with Saint *Paul* to dye daily, in our readinesse to be dissolved. In this our latter giving our selves unto the Lord, in commending our spirits into the hands of our Father, God loveth a cheerefull giver; we must not do it grudgingly, or of necessitie, but with a willing mind. The Lord of the Vineyard, as he hath power to send labourers into the worke at what houre he pleaseth, so hee hath power to call them from their worke at what houre hee thinks good. Blessed are they that die in the Lord, for they rest from their labours, and their workes follow

follow them; To such to live is Christ, and to dye is gaine. Better is that Rose which is gathered in the bud, that an excellent water may be distilled from it, than that which hangs longer, and at last falls to the earth without any use or benefit. Better is the short race of the faithfull man, whose good name is as precious ointment that filleth the house with the sweet odour, than the long residence of the ungodly, who are not profitable either in life or death.

Having mentioned the Rose, the Prince of flowers, it will not be impertinent to extract the spirit thereof, to trie what ver-

L 5 tue

Ecce & defluxit rutili
coma punica
floris, Dum
loquor &
tellus testa
rubore micat. *Auson.*

Roseus color
a principe
florum. *Scal.*
Exer.

tue wee may draw from the same : When we behold the Rose growing upon a Brier, wee may againe call to remembrance that curse denounced in the beginning, Thornes and thistles shall the earth bring forth to thee; Wee may thinke upon our sinne, which did provoke the Lord to inflict that punishment. And then from the colour of this flower wee may learne to take shame unto our selves, which is one of the attendants of sinne; for in the estate of Innocencie, *Adam* and *Eve*, though naked, yet were not ashamed.

Extremus
roseo pudor
errat in ore.
Val. Flac.
Gen. 2.25.

Being thus cast downe in
sense of our unworthinesse,
we must seeke for mercy
through

through the merits of
Christ, who became sub-
ject unto the curse, and
was rent and wounded by
the thornes that were fa-
stened unto him ; Who in
his resurrection was the
Rose of Sharon, full of
grace and majesty, bring-
ing sweet consolation unto
all that approach nigh un-
to him by faith ; Through
his favour the malediction
is turned into a blessing,
and we may receive much
delight and comfort by
the use of this excellent
flower ; yet alwaies re-
membring that the way to
Heaven is not strowne with
Roses and Violets, with
delicacies and pleasures :
For although we have in-
ward peace and joy, wee
must

must meet with many afflictions, and suffer manifold tribulations, before wee can enter into the Kingdom of Heaven. They would pull a Rose without prickles, who would embrace a godly life, without opposition and enmity from the world.

As the Rose doth teach us modesty; so the Violet humility: which doth not lift up it selfe, like the empty eares of corne; or like the Bramble in the Parable, that other trees may come under the shadow of it: but in all lowlinesse adheres to the earth that gives nourishment thereunto. *Elihu* saith, God hath spread out the skie, which is strong, and as a molten

Jude. 9.

Job 37. 18.

molten looking-glasse : In that glasse we may see the lively colour of the Violet, and may observe, that the right way to true honour is by humility: They that have learned to humble themselves, shall in due time be exalted. The former colour of the Rose, this of the Violet, and that of the Lilie, are esteemed the three chiefe ingredients in beauty : Where there is shame for their former disobedience and other sinnes, whereof they have been guilty; and true humility in the acknowledgement of their unworthinesse and imperfection; and an holy desire to keep themselves pure, and without blemish for

Pro. 15. 33.

*Vel mista
rubent ubi
Lilia multa
Alba Rosa,
&c. Virg.*

2 Thef. 3. 14.

Rom. 6. 21.

*Cant. 4 7.**Deut. 29. 5.**Psal. 103. 5.*

for the time to come. Those soules are all glorious within, they are all faire like the Spouse, and there is no spot in them. If wee could find a pre-script, how our bodies, which are as the garments unto the soule in this our pilgrimage, may endure in the prime beautie, like the clothes of the Israelites in the wilderness, which did not waxe old upon them; how our youth might bee renewed like the Eagles, and we may continue untill our latter end in perfect comeliness, not having our best forme obscured by the wrinkles of age; there bee very many who would rejoyce herein, more than
he

he doth that finds a great treasure : And such a Physician as could thus helpe them, should bee liberally paid, though they did endure many dayes torture to gaine this harme and losse. Now, which is much more, here is evidently set before us an approved experiment, Not how to retaine our former favour ; but how to increase more and more in divine beauty, and excellent lovelinesse, by washing in the bloud of that immaculate Lambe, and by being adorned with the graces of the holy Spirit, that wee may bee as the Sunne when hee goeth forth in his might, which doth not reveale its

Judg. 5. 31.

Neque au-
fugit Viror
ejus. *Calvin.*
Viriditas
ejus. *Jun.*

its complete majestie, when it first comes out at the doore of the Tabernacle, but after ascends to great glory: Though our beginnings bee weake, yet we shall attaine unto a more perfect estate: And as *Moses* eye was not dimme, nor his naturall force abated when hee died, but was then as greene and flourishing as in former time; so we in old age, and in death it selfe shall still retaine the vigour of the new man, which after God is created in righteousness and true holinesse; And after our dissolution the soule shall appeare in glorie, as the lamps in *Gideons* Army did then shine forth, when the pitchers were

were broken. Though for the present this divine Light bee eclipsed by the interposition of the body of the earth ; yet at the last day the body also shall become spirituall, and we shall put on, not rich robes and costly array, not pearles and flowers, and such like ornaments ; but Incorruption and Immortality; And our body shall be fashioned like the glorious bodie of Christ ; That is the last and lasting fashion ; the fashion that will follow all other : Oh that all other would follow that fashion, that we would labour for holinesse ; And so being espoused unto one husband, we may be presented to Christ without

1 Cor. 15. 53.

Phil. 3. 21.

2 Cor. 11. 2.

Ephes. 5. 27.

1 Cor. 7. 34.

Non tan-
tum medio-
critas co-
lenda est, sed
etiam absti-
nentia. Calv.

out spot or wrinkle, or any such thing ; As a chaste Virgin, caring for the things of the Lord, that shee may bee holy both in body and spirit.

I doe not deny, that divers ornaments are tolerable, and there may be some distinction and difference, according to order and dignity : The Crowne that is fit to bee set upon the head, is not meet to bee placed upon any other part of the bodie : But there must bee abstinence in some things, and moderation in all. Such as are captivated by their owne chaines, such as are intralled by fond affectation, and notorious ostentation, should breake those bands

bands afunder, and cast away their fetters from them: Shall wee with the Pharisee looke only to the out-side, which may bee like a painted Sepulchre? Shall they that professe themselves to bee Gods servants, bee of as little use in the Church, as is commonly made of the Tulippa in the garden, which is onely for shew? And yet even by viewing of that various flower, we may observe something that may bee helpfull unto us: For as that falleth, and the grace of it perisheth; so shall the rich man, clothed in goodly apparel and fine linnen, fade away in his waies; Yea, so shall the fashion of this world

Jam. I. II.

1 Cor. 7. 31.

1 John 2. 17.

world passe away, and the lust thereof ; but hee that doth the will of God abideth for ever : Hee shall live an eternall felicitie ; And may in that regard bee compared unto this flower, which in Winter shrinks low into the earth, but in the Spring doth rise againe with great beauty ; so although for the present he may be cast downe in godly sorrow for his finnes, yet hee shall bee lifted up with comfort and consolation, when the Sunne of Righteousnesse shall arise with healing in his wings, and shine upon him with grace and favour.

Then let us learne of this and other flowers, which

which doe open themselves, and turne towards the Sunne when it shines upon them, that they may bee refreshed by the influence thereof; to open unto Christ, that he may enter into our soules; to encline our eares unto his Word, and our hearts to keep his Commandements; And to turne unto the Lord with all our strength, that wee may bee enlightened by his glorious truth, and supported by his almighty power.

The Word of God is as seed sowne in our hearts; it may be, wee have for a long time been unprofitable hearers, and the Word wee have received hath been as the seed of
this

Helotropium, &c.

2 Cor. 2. 16.

1 Cor. 15. 36.

Matth. 13.

Heb. 6. 7.

Isa. 61. 11.

this flower before named, which doth not satisfie our desire; untill many yeeres after it is sowne: Yet let it not for ever bee buried within us; for then it will prove the favour of death unto death: but rather let it bee as the seed wee sow, which first dies, and then is quickened.

That seed which fell among stony places sprung up forthwith, and was as suddenly scorched: If this seed hath for a great space been hid within us, let it take the deeper root, and at last bring forth an hundred fold. Doth the earth bring forth herbes meet for them by whom it is dressed? Doth the garden cause the things that are

are sowne in it to spring forth? And shall not man, who receives these blessings of the fatnesse of the earth, become fruitfull himselfe, that hee may likewise bee blessed with all heavenly blessings in spirituall places in Jesus Christ? Doth man (for the most part) reap whatsoever hee soweth? and shall God reape nothing but tares, having sowne such precious seed? Shall the good things committed unto us produce such bad effects, like unto the wheat that is sowne, which in a barren yeere doth degenerate into darnell? Far bee it from us to requite the Lord in this manner: If hee call, and wee refuse;

Terra nunquam recusat imperium, nec unquam sine usura reddit quod accipit, &c. Cicero.

Gal. 6. 7.

Infelix lolium & steriles dominantur avenae.

fuse ; If hee stretch out his hand, and wee regard not, then hee will laugh at our calamity, and wee shall call upon him, but hee will not heare ; wee shall seeke him early, but shall not find him : but if wee doe hearken to his Word, and obey his voice, then our prayers shall come up as a memoriall before God, and bee as seed sowne, not in the earth beneath, but in heaven above, and shall cause a rich and plentifull increase of all heavenly blessings to come downe upon us, that our soules may bee filled with good things : Yea, then our workes of charity, and all godly actions, shall be as seed which
we

we cast abroad, and sow
to the Spirit, that of the
Spirit wee may reap life
everlasting: *Hee that sow-
eth sparingly, shall reape
sparingly; and hee that
soweth bountifully, shall reape
bountifully.* The liberall
soule shall bee made fat,
and he that watereth, shall
be also watered himselfe.
Dare wee trust the earth
with our seed? and dare
wee not trust our faithfull
Creatour in these workes
of charity?

Gal. 6. 3.

2 Cor. 9. 6.

Pro. II. 35.

The earth hath no pow-
er nor sufficiencie in it selfe;
but only from his benedi-
ction; Shall wee doubt of
his goodnesse and mercy,
who is most just and righ-
teous in himselfe, and
who doth give this fi-

M delity

delity and ability unto the
earth, that it may make
an abundant returne of
that wherewith it is tru-
sted? Are wee of such
little faith? And doe we
thus feare in dispensing
these outward commodi-
ties, these transitory be-
nefits? Then how shall
wee bee able to commend
our spirit into the hands
of our Father? With
what courage and com-
fort shall we commit our
bodies to the earth (being
the last seed we doe sow)
which shall bee raised in
power and great glory,
excelling that of the pure
Lillie, more than that doth
the royaltie of *Solomon*?
Awake and sing yee that
dwell in dust; for thy dew
is

is as the dew of herbes,
 and the earth shall cast
 out the dead. The Flow-
 er of the Stemme of Jesse
 did spring up in a gar-
 den, and our graves shall
 bee turned into garden-
 plots. As the raine cau-
 seth the bud of the ten-
 der herbe to spring up ;
 so the Lord is able to
 raise us up unto eternall
 joy and felicity ; Yea in
 this first resurrection hee
 doth raise us up from the
 death of sinne, to the life
 of grace : I will bee as
 the dew unto Israel, even
 as the cloud of dew in
 the heate of harvest. God
 makes the small drops of
 water ; they powre downe
 raine according to the va-
 pour thereof, which the
 M 2 clouds

Isa. 26. 19.

& 11. 1.

*In illo loco
 Messias ex-
 pressè voca-
 tur Flos; &
 consentit
 Hieronymus.
 Casaubon.
 Job 38. 27.*

Hos. 14. 5.

Isa. 18. 4.

Job 36. 27.

clouds doe drop and distill upon man abundantly, to satisfie the desolate and waste ground.

In like manner he doth sendus the showers of his grace, he gives us the increase of all spirituall gifts, he doth refresh us with his favour, and satisfie our thirsty soules with his loving kindnesse.

Deut. 11. 10.

Apollo's watering is to small effect, unlesse God gives his blessing; Although the seed we sow may grow when we water it with our foot, yet the seed of grace in our hearts can never prosper, unlesse the Sonne of man, who began that good work, doth likewise perfect the same.

When the sweet and
com-

comfortable showers doe fall upon the earth, they doe not onely cherish the flowers and herbs; but also doe occasion many offensive weeds readily to grow up: so the good gifts that come downe from the Father of lights, the gracious blessings that descend from above, doe bring forth the acceptable fruit of praise and obedience in the godly, but the cursed weeds of rebellion and provocation in the wicked. The goodnesse of God, which, as a gentle shower mollifying the drie earth, doth leade the humble soule to repentance; but doth harden the impenitent heart, which is fully set to doe evill, and

to treasure up wrath against the day of wrath. The Word of God, in season like the former, and out of season like the latter raine, is the true bread that comes downe from heaven, and doth refresh him that is weary and ready to faint, and doth satisfie him that is hungry, that he shall never hunger any more; but it causeth loathing in the full soule; As the Israelites did not find any sweetnesse or good relish in the spirituall meat, the food of Angels, the corne of heaven that God rained downe upon them: Our soule is dried away, there is nothing at all besides this Manna before our eyes: Here is Manna,

1 Cor. 10. 3.
78. 24, 25.

Num. 11. 6.

na, and Manna, and nothing but Manna: they called it light bread; and as lightly they esteemed of it.

Numb. 21.5.

Thus the naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him; neither can he know them, because they are spiritually discerned: hee cannot apprehend the lively power of the hidden Manna; he cannot discover the secret of the Lord, which is revealed unto them that feare his name.

1 Cor. 2.14.

Rev. 2.17.

The tares that appeared in the field were suffered to grow unto the harvest; but the weeds that come up in the garden must bee taken away in the

Mat. 13.30.

M 4 very

Abdoly-
mus hortum,
malas herbas
elicens, re-
purgabat.
2. Cor. 7.

very beginning; Our vices must be plucked up by the roots before they bee surely fixed by long continuance. The Historian makes mention of a Gardiner who was found destroying of bad weeds, when *Alexander* sent for him; and advanced him to a kingdome: So wee, supplanting our corruptions, and casting out the unfruitfull workes of darknesse, shall attaine to a crowne of life. As *Adam* was to dresse the Garden of Eden, so wee are to keepe our soule and body blamelesse from the pollution of sinne: and in the end, when wee rest from our labour, we shall enter into our Masters joy.

Christ

Christ saith to the good
 Theefe, *To day thou shalt
 bee with mee in Paradise :*
 Before God said to the
 rich man, *This night thy
 soule shall bee required of
 thee ;* There the night is
 mentioned : death shall
 come suddenly upon him
 as an enemy, as a theefe,
 and finde him in greatest
 security, in the dead sleep
 of sinne : Hee delighted in
 workes of darknesse, and
 shall bee cast into utter
 darknesse; But here the
 day is named, *To day
 thou shalt bee with mee ;* a
 day of salvation unto the
 good theefe, the first day
 of his life, and such a day
 as never had any end.
 Christ is the true Light,
 which lighteth every man

Luke 23.43.

& 12.20.

John 1.9.

Rev. 21. 23.

comming into the world, with the light of reason; and everie Beleever with the light of happinesse and glorie, when hee goeth out of this world into the holy Citie, that doth not need the Sun, for the Lamb is the light thereof.

To day. The performance of this gracious promise is limited to a short time, and therefore all doubting is excluded. Our Saviour is crucified in the midst, as nigh to one malefactor as the other: Both formerly were brethren in evill, consenting in wickednesse; Both began to revile him before their death; yet one is rejected, and exposed to vengeance, the other is taken as a
brand

brand snatcht out of the fire : Christ doth overshadow him in mercy, and delivers not from death, but from condemnation.

Thou shalt bee with Mee. A blessed change, to bee freed from the fellowship of an impenitent sinner, a blasphemous reprobate, and to be admitted into the society of Saints, yea for ever to be with the Lord ; An unspeakeable mercy, that hee, who by his owne confession suffered justly, should be with him who had done nothing amisse. The righteous died for the ungodly, Christ for us sinners ; hee became Emmanuel, God with us, that wee may live.

live with him in his kingdome of glory.

Thou shalt bee with mee in Paradise. What wee gaine by the second *Adam* is much better than that wee lost by the first; in the beginning *Adam* was in Paradise, but God was not with him, nor the feare of God before his eyes, when hee yeelded to the tempter; and hee was not with God, neither dare hee appeare before him when hee walked in the Garden: Then the presence of the Lord was a terrour unto *Adam* having sinned; Now the presence of Christ was the best of comforts unto the theefe being penitent.

Para-

Paradise it selfe was not
Paradise unto *Adam* after
hee had offended : But
when wee shall bee set at
liberty from the prison of
the grave, and acquitted
from the sting of death,
wee shall bee as uncapa-
ble of sinne, as of morta-
litie ; Oh then let us ever
aspire unto this most bles-
sed estate. Although this
good thiefe did suddenly,
as it were with holy vio-
lence, breake into heaven
(to shew that there is no
end of the rich mercies
of God) yet let not us
presume upon this ex-
ample of grace, and
so become examples of
judgement unto others ;
Our whole life is given
us to this end, that by
patient

patient continuance in well-doing, wee should seeke for glory.

The taste of Gods goodnesse in these outward benefits, should excite and quicken our desire to obtaine the full fruition of eternall happinesse: If we rest contented in the commodities of this life, wee thinke the pleasures of this life to bee as acceptable as the joyes above; As *Lot* thought the plaine of *Jordan* to bee as the garden of the Lord: And then wee cannot bee delivered from the common destruction, without the wonderfull mercy of God. But let us seeke a better cuntrye, even this celestiall Paradise: Strait is the gate,

Gen. 13. 10.

gate, and narrow is the way that leadeth thereunto ; and therefore our best diligence is required to find it ; Yet, for our encouragement, there are not Cherubims in the entrance to keep us from approaching nigh unto it ; but the Angel of the Covenant is the way whereby we must walke, and which doth guide us in the truth ; And the doore whereby wee must enter, and which doth admit us that wee may bee saved : Yea, all the Angels rejoyce, when we enter into this path of life ; and doe keep us in this way, ministring unto us the heires of salvation, who (as some have thought) were created to supply the defect

defect of some of them, and to reparaire the breach that their fall had made in this heavenly Paradise: There is not a flaming sword turning every way, which may strike a terror into us, that we should not come neere; But the Sword of the Spirit is given unto us, by which we may withstand and vanquish all enemies that shall encounter us in this our passage.

There bee divers who goe to the Holy Land, which is now the spectacle of Gods wrath; but let our journey be to the Jerusalem above, which is, and ever will be the Seat of Mercy, and the Throne of Glory.. While other
men.

men labour to plat and describe the place where Paradise was upon earth, let us seeke for this place that Christ is gone to prepare for us, into which when he comes againe he will receive us, that where hee is, wee may be also.

FINIS.

men known to place and de-
scribe the place where Pa-
trick was upon earth, and
as for this place, the
place of his death, the

*Perlegi Librum hunc, cui
titulus est [Adam in his
Innocencie] atque illum
typis mandari permitto.*

Martis penult.
1637. ex Aedi-
bus Londin.

SA. BAKER.



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mi
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R.

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